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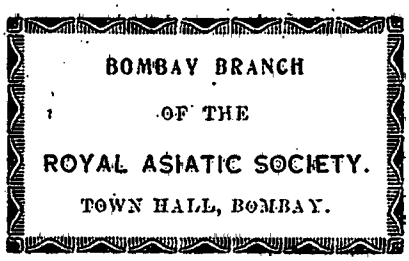

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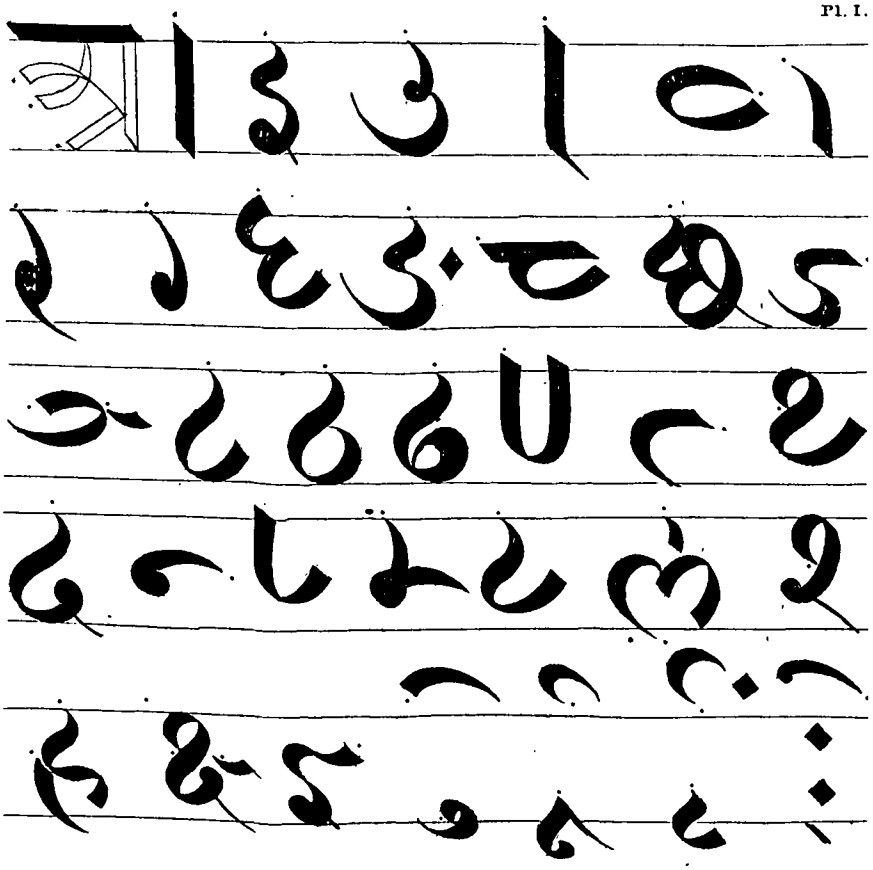
THE ELEMENTS OF THE DEVANĀGARI CHARACTER.

Pl. I.



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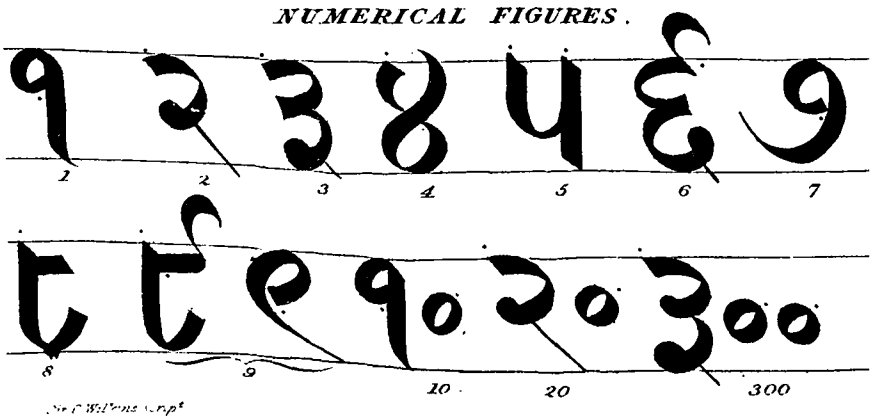

W. H. Allen & Co. London.

A

GRAMMAR

OF THE

HINDÚSTÁNÍ LANGUAGE,

IN THE

ORIENTAL AND ROMAN CHARACTER,

WITH

NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANÁGARÍ SYSTEMS OF ALPHABETIC WRITING:

TO WHICH IS ADDED,

A COPIOUS SELECTION OF EASY EXTRACTS FOR READING,

IN THE

PERSI-ARABIC AND DEVANÁGARÍ CHARACTERS,

FORMING A COMPLETE INTRODUCTION TO THE TOTÁ-KAHÁNÍ AND BÁGH-O-BAHÁR;

TOGETHER WITH

A VOCABULARY OF ALL THE WORDS,

AND VARIOUS EXPLANATORY NOTES.

A NEW EDITION.

By DUNCAN FORBES, LL.D.,

PROFESSOR OF ORIENTAL LANGUAGES AND LITERATURE IN KING'S COLLEGE, LONDON; MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, ETC.

"HE THAT TRAVELLETH INTO A COUNTRY BEFORE HE HATH AN ENTRANCE INTO THE LANGUAGE, GOETH TO SCHOOL, AND NOT TO TRAVEL."—BACON.

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TO

ELLIOT MACNAGHTEN, ESQ., CHAIRMAN,

COL. WILLIAM HENRY SYKES, DEPUTY-CHAIRMAN,

AND

THE DIRECTORS

OF

THE HONORABLE THE EAST-INDIA COMPANY,

THE FOLLOWING WORK,

INTENDED

TO FACILITATE THE ACQUISITION OF THE HINDÚSTÁNÍ LANGUAGE,

IS

RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT

AND FAITHFUL SERVANT,

DUNCAN FORBES.

London. 20th July, 1855.

PREFACE.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindústání language; it being now imperative on every junior officer in the Company's service to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment. Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindústání in this country, so as to be able to prosecute the study during the voyage.

A large impression of this work having been exhausted, I have availed myself of the opportunity, in this new Edition, of adopting such improvements as have been naturally suggested by several years' experience in teaching. The plan and arrangement of the work remain the same as before; and so do the numbers of the sections and the paragraphs. The first section treats very fully of the Persi-Arabic alphabet, and of the elementary sounds of the language. In this section I have been enabled to introduce several improvements, and, if I mistake not, the subject is now so simplified that a learner of ordinary capacity will have no difficulty in making some progress in this elementary part, even if he should not have the aid of a teacher. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The

mode of confounding the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

In the first four sections (up to p. 91), I have generally accompanied every Hindústání word and phrase with the pronunciation in Roman characters, in order that the learner might not be delayed too long in acquiring the essential rudiments of the grammar, and also to guard against his contracting a vicious mode of pronunciation. When he has made himself acquainted with what is technically called the accidence—that is, the declension of the nouns and pronouns, and the conjugation of the verbs—he may, after a few verbal instructions respecting the arrangement of words, proceed to read and translate a few pages of the Selections, by the aid of the Vocabulary. This done, he may read over the Grammar carefully from the beginning; for, in fact, the Grammar and Selections mutually assist each other.

Section V. (from p. 92 to 135) treats of the Syntax of the language. This is a portion of the work, in which, if I do not greatly mistake, I have made many improvements. I have been particularly careful in explaining those peculiarities of the language in the use of which I have observed learners most apt to err, when trying to translate English into Hindústání. I have also, in several instances, ventured to differ from all my predecessors on certain important points, which of course I have justified by an appeal to the language itself.

In the sixth and last section, I have given a concise account of the Devanágarí alphabet, together with the mode of transferring the same into the corresponding Persian character, and *vice versa*. To this I have added an explanation of the various plates accompanying the work, together with a brief account of the Musalmán and Hindú calendars. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in

lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner is well grounded in the *Naskhí*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'lík*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, etc., in my *Hindústání Manual*, from the Roman character into the *Ta'lík*, and at the same time commit them to memory, as directed in the preface to that small work.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindústání, or of any other Asiatic language, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, *to learn the language* to a certain extent, before the grammar *can* be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner is equally useless; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength. In order, therefore, to render this work as complete as possible, I have appended to the Grammar a selection of easy compositions for reading, commencing with short and simple sentences. All the words occurring in the extracts will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

In the extracts from the 'Khirad Afroz,' a work which is considered to be the easiest and most graceful specimen of the Urdú dialect, I have left off the use of the *jazm* ـْ, except in

very rare instances, in order that the student may gradually learn to read without it. In like manner the *virâma* ् is omitted in the last five or six stories of the Hindí extracts. I have been careful, throughout, to give the essential short vowels, convinced that without them the most attentive learner will be apt to commit mistakes in pronunciation. I have also adopted a rigid system of punctuation, the same as I should have done in the editing of a Latin Classic. There may be a few individuals so thoroughly wedded to what is foolish or defective, merely because it is old, as to feel shocked at this innovation. They will complacently ask, What is the use of punctuation, when the natives have none in their manuscripts? I answer—The use is simply to facilitate, for beginners, the acquisition of a knowledge of the language. When that is once attained, they will find no difficulty in reading native works, though utterly void, not only of punctuation but of vowel-points and other diacritical marks. The use of stops is merely a question of time; four hundred years ago we had no such things for our books in Europe, and the excellent monks who had the management of these matters went on comfortably enough without them. But, after all, it was found that stops were an improvement; and so they are admitted to be even in the East. Almost all the books printed in India since the beginning of the present century have punctuation; and those who would make beginners attempt to translate from a strange language, in a strange character, without the least clue to the beginning or end of the sentences, seem to have a marvellous love for the absurd. All Oriental as well as European books ought to have stops; the omission is a sure indication either of extreme idleness or culpable apathy on the part of the editor.

In conclusion, I may safely say that I have spared no pains to render this edition worthy of the extensive patronage which the work has hitherto attained.

D. FORBES.

58, Burton Crescent,
July, 1855.

HINDÚSTÁNÍ GRAMMAR.

SECTION I.

ON THE LETTERS AND SYMBOLS USED IN WRITING.

1. The Hindústání language may be printed and written in two distinct alphabets, totally different from each other, viz., the Persi-Arabic, and the Devanágari. We shall at present confine ourselves to the former, and devote a section to the latter towards the end of the volume. The Persi-Arabic alphabet consists of thirty-two letters, to which three more are added to express sounds peculiar to the Hindústání. These letters, then, *thirty-five* in number, are written and read from right to left; and, consequently, Hindústání books and manuscripts begin at what we should call the *end* of the volume. Several of the letters assume different shapes, according to their position in the formation of a word, or of a combined group; as may be seen in the following table, column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial;* the letter or letters between the first and last will have the form marked *Medial;* and the last, on the left, will have the *Final* form. Observe, also, that in this table, column I. contains the names of the letters in the Persian character;

II. the same in Roman characters; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

THE HINDÚSTÁNÍ ALPHABET.

I. Name.	II.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Medial.	Initial.	Final.	Medial.	Initial.
اَلِف	*alif*	ا	*a*, etc.	ـا	ـا	ا	تا .	بار	اب
بي	*be*	ب	*b*	ـب	ـبـ	بـ	شب	صبر	بر
پي	*pe*	پ	*p*	ـپ	ـپـ	پـ	چُپ	سِپر	پُر
تي	*te*	ت	*t*	ـت	ـتـ	تـ	دسْت	ستر	تپ
ٹي	*ṭe*	ٹ	*ṭ*	ـٹ	ـٹـ	ٹـ	پیٹ	سٹا	ٹِپ
ثي	*se*	ث	*s*	ـث	ـثـ	ثـ	خبث	بثر	ثُور
جِيم	*jim*	ج	*j*	ـج	ـجـ	جـ	کچ	شجر	جبر
چي	*che*	چ	*ch*	ـچ	ـچـ	چـ	هیچ	بچه	چُپ
حي	*he*	ح	*h*	ـح	ـحـ	حـ	صُبح	بحر	حر
خي	*khe*	خ	*kh*	ـخ	ـخـ	خـ	بخ	تُخْم	خر
دال	*dal*	د	*d*	ـد	ـد	د	صد	فِدا	دُر
ڈال	*ḍa*	ڈ	*ḍ*	ـڈ	ـڈ	ڈ	مُنڈ	نڈر	ڈال
ذال	*zal*	ذ	*z*	ـذ	ـذ	ذ	کاغذ	نذر	ذِمّ
ري	*re*	ر	*r*	ـر	ـر	ر	مر	مرْد	رم
ڑے	*ṛa*	ڑ	*ṛ*	ـڑ	ـڑ	ڑ	مُڑ	بڑا	ڑوڑا
زي	*ze*	ز	*z*	ـز	ـز	ز	گز	بزم	رز

I. Name.	II.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Medial.	Initial.	Final.	Medial.	Initial.
ژي	*zhe*	ژ	*zh*	ژ	ژ	ژ	پاپژ	غژب	ژرّف
سين	*sin*	س	*s*	س	سـ	سـ	بس	فسق	سر
شين	*shin*	ش	*sh*	ش	شـ	شـ	پش	نشُد	شُد
صاد	*ṣâd*	ص	*ṣ*	ص	صـ	صـ	نِصِ	قصّد	صد
ضاد	*ẓâd*	ض	*ẓ*	ض	ضـ	ضـ	بعض	خِضر	ضِدّ
طوي	*toe*	ط	*t*	ط	طـ	طـ	خطّ	بطن	طي
ظوي	*ẓoe*	ظ	*ẓ*	ظ	ظـ	ظـ	حِفظ	نظر	ظفر
عَين	*aïn*	ع	*a*, etc.	ع	ـعـ	عـ	صنع	بُعْد	عسل
غَين	*ghaïn*	غ	*gh*	غ	ـغـ	غـ	تيغ	بغِي	غُسل
في	*fe*	ف	*f*	ف	ـفـ	فـ	كف	سفر	فِي
قاف	*ḳáf*	ق	*ḳ*	ق	ـقـ	قـ	بق	سقر	قدّ
كاف	*káf*	ك	*k*	ك	ـكـ	كـ	يكْ	بِكُن	كُن
گاف	*gáf*	گ	*g*	گ	ـگـ	گـ	رنگ	جِگر	گز
لام	*lám*	ل	*l*	ل	ـلـ	لـ	گُل	عِلْم	لب
مِيم	*mim*	م	*m*	م	ـمـ	مـ	سِتم	چمن	من
نُون	*nún*	ن	*n*	ن	ـنـ	نـ	صمن	چنْد	نم
واو	*wâw*	و	*w*, etc.	و	و	و	بُو	پُور	وجد
هي	*he*	ه	*h*	ه	ـهـ	هـ	بها	هُنر	
يي	*ye*	ي	*y*, etc.	ي	ـيـ	يـ	بي	حِيد	يد

The alphabet here described is used, more or less modified, by all those nations who have adopted the religion of Muḥammad; viz., along the north and east of Africa, in Turkey, Arabia, and Persia, and by the Musalmán portion of the people of India and Malacca.

In pronouncing the names of the letters (column II.) let it be remembered that the vowels are to be uniformly sounded as follows:— The unmarked *a* is always short, as *a* in *woman, adrift,* etc.; *á* is always long, as *a* in *war* or *art; i* is short, as in *pin; í* is long, as in *police; u* is short, as *u* in *bull, pull,* etc.; *ú* is the same sound lengthened, and pronounced as *u* in *rule,* etc.; *e* is sounded as *ea* in *bear; o* is always long, as in *no; ai* is pronounced as *ai* in *aisle;* and *au* is sounded as in German and Italian, or very nearly like our *ou* in *sound,* or *ow* in *cow.*

2. Perhaps the best mode of learning the alphabet is, First, to write out several times the detached or full forms of the letters in column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in column VI.

a. It may be here observed that the letters ا د ذ ر ز ژ and و do not alter in shape, whether initial, medial, or final. Another peculiarity which they have is, that they never unite with the letter following, to the left; hence, when the last letter of a word is preceded by any one of these, it must have the detached form, column III. The letters ه and ة, in like manner, do not alter, though they always unite with the letter following on the left hand.

3. In the foregoing table, most of the characters are sufficiently represented by the corresponding English letters: it will therefore be necessary to notice only those whose sounds differ more or less from our own.

ت The sound of this letter is softer and more dental than that of the English *t*; it corresponds with the *t* of the Gaelic dialects, or that of the Italian in the word *sotto*. It represents the Sanskrit त.

ټ This letter represents the Sanskrit ट; its sound is much nearer that of the English *t* than the preceding. In pronouncing it, the tongue should be well turned up towards the roof of the mouth, as in the words *tip*, *top*.

ث is sounded by the Arabs like our *th* hard, in the words *thick*, *thin*; but by the Persians and Indians it is pronounced like our *s* in the words *sick*, *sin*.

چ This letter has uniformly the sound of our *ch* in the word *church*.

ح is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

خ has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish, or the final *ch* in the German words *schach* and *buch*. This letter will be represented in Roman characters by *kh*, with a stroke underneath (*kh*).

د is much softer and more dental than the English *d*; it represents the Sanskrit द, and corresponds with the *d* of the Celtic dialects, and that of the Italian and Spanish.

ډ This letter represents the Sanskrit ड, and is very nearly the same as our own *d*. The tongue, in pronouncing it, should be well turned up towards the roof of the mouth.

ذ is properly sounded (by the Arabs) like our *th* soft, in the words *thy* and *thine*; but in Persian and Hindústání it is generally pronounced like our *z* in *zeal*.

ر is always sounded very distinctly, as the French and Germans pronounce it.

ړ This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to ډ, with which it often interchanges; or, more strictly speaking, in the Devanágari the same letter serves for both; as will be seen in the section on the Devanágari alphabet.

ژ is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*. It is of rare occurrence.

ص In Arabic this letter has a stronger or more hissing sound than our *s*. In Hindústání, however, there is little or no distinction between it and س, which is like our own *s*.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Hindústání it is sounded like *z*.

ط and ظ These letters are sounded in Hindústání like ت and ز, or very nearly so. The anomalous letter ع will be noticed hereafter.

غ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern غ. This sound will be represented in English letters by *gh*, with a stroke underneath (*gh*).

ق bears some resemblance to our *c* hard, in the words *calm, cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give, go*; never like our *g* in *gem, gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*; at the end of a word, when preceded by a long vowel, it generally has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where the sound of the *n* is scarcely heard, its effect being to make the preceding vowel come through the nose. The same sound may also occur in the middle of a word, as in the French *sans*. In the Roman character, the nasal sound of ن will be indicated by *n*, with a dot over it (*ṅ*).

ہ is an aspirate, like our *h* in *hand, heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha § 4), the *h* has no sensible sound, as in دانہ *dána*, a grain; in which case it is called هاي مُخْتَفِي *háe-mukhtafí*, i.e., the 'obscure *or* imperceptible *h*.' As this final *h*, then, is not sounded in such cases, we shall omit it entirely in the Roman character whenever we have occasion to write such words as دانہ *dána*, etc.

a. At the end of words derived from Arabic roots, the final *h* is sometimes marked with two dots thus, ھ; and, in such cases, sounded like the letter ت *t*. The Persians generally convert the ھ into ت; but sometimes they leave it unaltered, and frequently they omit the

two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindústání usually receives such words in whatever form they may happen to be used in Persian.

b. The letter ہ or ھ is frequently employed as a mere aspirate in combination with the letters ب پ ت ٹ ج چ د ڈ ز ک and گ; as in the words پھا, *pha*; ٹھا, *tha*, etc. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its preceding letter, as in the compound words *up-hill, hot-house.* In most printed books the rouud form of the *h* (ہ and ھ) is employed to denote the aspirate of the preceding letter, otherwise the form ہ is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist, under whose auspices the distinction was first adopted.

c. Much might have been said in describing the sounds of several of the letters; but we question whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give in writing a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Hindústání. It clearly follows, then, as a general rule, that the correct sounds of such letters as differ from our own must be learned *by the ear*—we may say, by a *good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters ت ص د خ ح ق غ ض and the nasal ن.

OF THE PRIMITIVE VOWELS.

4. In Hindústání, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols, two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables, دَ *da*, دِ *di*, and دُ *du*; or سَر *sar*, سِر *sir*, and سُر *sur*.

a. The first is called فَتحَہ *fatḥa* (by the Persians زبر *sabar*), and is written thus, ـَ over the consonant to which it belongs. Its sound is that of a short *a*, such as we have it in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, قَلَم. In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fatḥa*, and to have no other sound than that of *a* in *calamus* or *calendar*.

b. The second is called by the Arabs *kasra* كَسرَہ (by the Persians زیر *zer*), and is thus ـِ written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindústání would be written سِپ and فِن. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs *ẓamma* (or *dhamma*) ضَمَّہ (by the Persians, پیش *pesh*,) which is thus ـُ written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindústání would be written پُل and پُش: we have also its true sound in the English words *foot* and *hood*, which would be written فُٹ and ہُڈ. We shall accordingly, in the following passages, represent the *ẓamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

OF THE LETTERS ا, ع, و, AND ي, VIEWED AS CONSONANTS.

5. At the beginning of a word or syllable, the letter ا, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθρός, where the mark ['] represents the *alif*, and the *a*, ε, and *o*

the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the مَخْرَج *makhraj*, or 'place of utterance' of the *consonant* ا, as in اَ *a*; اِ *i*; and اُ *u*; just the same as the lips form the *makhraj* of *b*, in the syllables بَ *ba*, بِ *bi*, and بُ *bu*. Finally, the ا may be considered as the *spiritus lenis*, or weak aspirate of the consonant *s*.

a. The consonant ع has the same relation to the strong aspirate ح that ا has to *s*; that is, the ع, like the ا, is a *spiritus lenis* or weak aspirate; but the *makhraj*, or 'place of utterance' of ع, is in the lower muscles of the throat. Hence the sound of the letter ع, like that of the letter ا, depends on the accompanying vowel; as عَب *'ab*, عِب *'ib*, عُب *'ub*, which in the mouth of an Arab, are very different sounds from اَب *ab*, اِب *ib*, and اُب *ub*. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the ع as he does the ا until he has the opportunity of learning its true sound by the ear. In representing Oriental words in the Roman character, the place of the ع will be indicated by an apostrophe, thus, عَسَل *'asal*.

b. Of the consonants و and ي very little description is necessary. The letter و has generally the sound of our *w* in *we*, *went*; but occasionally in words from the Sanskrit it has the sound of our *v*, which must be determined by practice. The sound of the consonant ي is our own *y* in *you*, *yet*, or the German *j* in *jener*.

c. It appears, then, that the thirty-five letters constituting the Hindústání alphabet are all to be considered as *consonants*, each of which may be uttered with any of the three primitive vowels, as اَ *a*, اِ *i*, and اُ *u*; بَ *ba*, بِ *bi*, and بُ *bu*, etc.: hence the elementary sounds of the language amount to one hundred and five in number, each consonant forming three distinct syllables.

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be مُتَحَرِّك *mutaḥarrik*, that is, 'moving *or* moveable,' by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or at the end of a word, a consonant is not accompanied by a vowel, it is said to be سَاكِن *sákin*, 'resting *or* inert,' and then it is marked with the symbol ـْ or ـ̣ called جَزْم *jazm*, which signifies 'amputation *or* cutting short.' Thus in the word مَرْدُم *mardum*, the *mím* is *movcable* by *fatha;* the *re* is *inert*,[1] having no vowel; the *dál* is *moveable* by *ẓamma;* and, finally, the *mím* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ـْ is unnecessary.

7. When a letter is doubled, the mark ـّ, called *tashdíd*, is placed over it. Thus, in the word شدّت *shid-dat*, where the first syllable ends with د (*d*) and the next begins with د (*d*), instead of the usual mode شدْدَت the two *dáls* are thrown into one, and the mark *tashdíd* ـّ indicates this coalition. The student must be careful to utter each of the letters thus doubled, distinctly—the first letter ends the preceding syllable, and the second begins the following; they must not be slurred over as we do it, in such words as *mummy*, *summer*. The meaning of the term *tashdíd*, is, 'strengthening *or* corroboration.'

[1] The term *inert* is here employed for want of a better. In most Arabic, Persian, and Hindústání Grammars, a letter not followed by a vowel is called *quiescent*, which is objectionable, as it is apt to mislead the beginner, the term *quiescent* being already applied in the English Grammar in the sense of *not sounded*. For instance, the letter *g* is *quiescent* in the word *phlegm;* we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert*. The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

OF THE LETTERS ا و AND ي VIEWED AS VOWELS OR LETTERS OF PROLONGATION.

8. The letters ا و and ي when *inert*, serve to prolong the preceding vowel, as follows. When ا *inert* is preceded by a letter moveable by *fatḥa*, the *fatḥa* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Hindústání might be written وَار and حَال. Now it so happens that the ا *inert* is always preceded by *fatḥa:* hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul.* In the Roman character, the sound of long ا will be represented by *á*, whilst the unmarked *a* is always understood to represent the short primitive vowel *fatḥa.*

9. When the letter و *inert* is preceded by a consonant moveable by the vowel *ẓamma*, the *ẓamma* and و together form a sound like our *oo* in *tool;* which in Hindústání might be written تُوْل, or, which is the same thing, like our *u* in *rule*, which might be written رُوْل. The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written مُوْل, or, perhaps still nearer, like our *oa* in *coat*, which might be written كُوْٹ. In the Arabic language, the latter sound of و viz. that of *o* in *mole*, is unknown; hence Arabian grammarians call it *Majhúl*, or *'Ajamí*, *i.e.* the Unknown or Persian و; whereas the former sound, that of *u* in *rule*, is called *Ma'rúf*, the Known or Familiar و. If the

letter و be preceded by a consonant moveable by *fatḥa*, the *fatḥa* and و united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindústání might be written قَوْم. In the following pages the *Ma'rúf* sound will be represented by *ú;* the *Majhúl* by *o*, and the diphthong by *au*. If the و be preceded by the vowel *kasra*, no union takes place, and the و preserves its natural sound as a consonant, as in the word سِوا *siwá*.

b. When the letter و in words purely Persian is preceded by خ (moveable by *fatḥa*), and followed by ا; the sound of و is scarcely perceptible; as in the word خواہ pronounced *kháh*, not *khawáh*. When we have occasion to write any such words in the Roman character the *w* will be written with a dot under; thus, خواہ *khwáh*.

10. When the letter ي *inert* is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel like our *ee* in *feel*, which in Hindústání might be written فِيل; or, which is the same thing, like our *i* in *machine*, which might be written مَشِين. The same combination may also form a sound like our *ea* in *bear*, which would be written بِير or like the French *é* in the words *prê*, *donnê*, but longer; or the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of ي is unknown: hence, when the ي forms the sound of *ea* in *bear*, etc., it is called *Yáe Majhúl*, or *Yáe 'Ajamí*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in machine—is called *Yáe Ma'rúf*, the Known or Familiar ي. When the letter ي *inert* is preceded by a consonant, moveable by *fatḥa*, the *fatḥa* and the ي unite, and form a diphthong, like *ai* in the

German word *Kaiser*, which in Arabic, Persian, and Hindústání, is written قَيْصَر. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter ي is preceded by *zamma*, no union takes place, and the ي retains its usual sound as a consonant, as in the word مُيَسَّر *muyassar*. Lastly, if the letter ي be followed by a vowel, the above rules do not hold; and the ي is to be sounded as a consonant, as in the words بَيان *bayán*, and زِيَان *ziyán*, not *bai-án* and *zi-án*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the و.

a. It must be observed, that there are very few Hindústání works, printed or manuscript, in which all the vowels are marked as we have just described; the primitive short vowels being almost always omitted, as well as the marks ـْ *jazm* and ـّ *tashdíd*. This omission occasions no serious inconvenience to the natives, or to those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-marks, etc. in a proper and accurate manner. In the present work, a medium will be observed, which, without over-crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *fatha* ـَ is of more frequent occurrence than the other two; hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the ہ (*butterfly*) form of the letter *he* (par. 3, *b*) accompanying any of the consonants aforesaid.

a. The letter و at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words وِس *wis*, وطَن *waṭan*. When و follows a consonant, that has no vowel-mark or *jazm* accompanying it, the و has the sound of *o* long, as in the words سو *so*, كو *ko*. When the consonant preceding the و has the mark *ẓamma* ـُ over it, the و has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سُو *sú* or *soo*, and كُو *kú* or *koo*; and if the preceding consonant has the vowel mark *fatḥa* ـَ over it, the و forms the diphthong *au*, as سَو *sau* or *sow*, كَو *kau* or *cow*.

b. The letter ي at the beginning of a word or syllable is a consonant like our letter *y*, as in يِہ *yih*, ياد *yád*. When the letter ي is medial or final, if the consonant preceding it has no vowel-mark or *jazm*, the ي is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بير *ber*, and سير *ser*. If the consonant preceding the ي has the mark *kasra* ـِ under it, the ي has the sound of *i* in *machine*, or *ee* in *feel*, as بِير *bir* or *beer*, and سِير *sir* or *seer*; and if the preceding consonant has the mark *fatḥa* ـَ over it, the ي forms the diphthong *ai* as بَير *bair* or *byre*, and سَير *sair* or *sire*.

c. There are a few instances in which the letters و and ي unite with the preceding consonant, as in the words سوّامي *swámi*, and كيا *kyá*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own practice. Lastly, in a few Arabic words the final ي occurs with an ا *alif* written over it, in which case the ا only is sounded, as in the words عُقبيٰ *uḳbá*; تعاليٰ *ta'álá*.

12. We shall now at one view exhibit the practical application of the principles treated of in the preceding paragraphs. The vowels in Hindústání, as the student may have ere now perceived, are ten in number, the manner of representing which may be seen in the following ten words. The upper line (1) contains ten English words in common use, in each of which occurs the corresponding sound of the Hindústání word beneath. The lower line (3) shews the mode in which the Oriental

vowels will be uniformly represented in Roman characters in the course of this work.

1.	*fun*	*fin*	*foot*	*fall*	*foal*	*fool*	*fowl*	*fail*	*feel*	*file*
2	فَن	فِن	فُت	فال	فول	فُول	فَول	فيل	فِيل	فَيل
3.	*fan*	*fin*	*fut*	*fál*	*fol*	*fúl*	*faul*	*fel*	*fil*	*fail*

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف *f* in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving everything else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel*. Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ا *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ا as a very weak aspirate or *spiritus lenis*; hence its presence supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter ف substitute ا in its place, which ا being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter ف *f*, and the substitution of what may be considered as mere *nothing*, thus—

1.	*un*	*in*	*ŏŏt*	*all*	*ól*	*óól*	*owl*	*ail*	*eel*	*aisle*
2.	ان	اِن	اُت	ال	اول	اُول	اَول	ايل	اِيل	اَيل
3.	*an*	*in*	*ut*	*ál*	*ol*	*úl*	*aul*	*el*	*il*	*ail*

Instead of writing two *alifs* at the beginning of a word, as in اال *ál*, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus آل. This symbol ~ is called مدّہ *madda*, 'extension,' and denotes that the *alif* is sounded long, like our *a* in *water*. M. de Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda* ~ to be nothing else than a م *mím*, the initial of the word *madda;* but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning 'Make it long.'

14. If, instead of ا in the above series, we substitute the letter ع, we shall have virtually the same sounds, only that they must be uttered from the lower muscles of the throat, thus—

عَیل	عِیل	عیل	عَول	عُول	عول	عال	عُت	عِن	عن
'ail	*'il*	*'el*	*'aul*	*'úl*	*'ol*	*'ál*	*'ut*	*'in*	*'an*

a. It appears, then, that when in Hindústání, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter ا or ع to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the ع will be indicated by an apostrophe or *spiritus lenis;* thus, عسل *'ásal*, عابد *'ábid*, بعْد *ba'd*, to distinguish the same from اسل *asal*, آبد *ábíd*, بد *bad*, or باد *bád*. In other respects the reader may view the ا and ع in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (') in such Greek words as *ἀν*, *ἐν*, etc. 2ndly. He may consider them as equivalent to the letter *h* in the English words *hour*, *herb*, *honour*, etc. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ا and ع *when initial*, and the و and ي *when not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with one also. When this happens in Persian and Hindústání, the mark ـٔـ called *hamza* is inserted between the two vowels a little above the body of the word, as in the words جاؤُنْ *já,úṉ*, پائِي *pá,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the *ye* without the dots below, thus [ـ] or [ـ] as in the words فائدہ *fá,ida*; کیجئِي *kíji-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ا, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate*, *re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible ہ *h*, or with the letter ي as in the words دیدۂ دانش *dída-i-dánish*, 'the eye of intelligence,' where the *hamza* alone has the sound of the short *i* or *e*.

a. The sound of the mark *hamza*, according to the Arabian grammarians, differs in some degree from the letter ا, being somewhat akin to the letter ع, which its shape ء would seem to warrant; but in Hindústání this distinction is overlooked. We have here confined ourselves solely to the practical use of this symbol as applied in Persian and Hindústání; for further information on the subject, the reader may consult De Sacy's Arabic Grammar.

16. Before we conclude the discussion of the alphabet,

it may be proper to inform the student that the eight letters ث ح ص ض ط ظ ع and ق are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters خ ذ ز or غ may be Persian or Arabic, but are not of Indian origin. The few words which contain the letter ژ are purely Persian. Words containing any of the letters چ پ or گ may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ڑ ڈ ٹ are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindústání languages.

17. As words and phrases from the Arabic language enter very freely into the Hindústání, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال 'the' of the language prefixed to them; and if the noun happens to begin with any of the thirteen letters ت ث د ذ ر ز س ش ص ض ط ظ or ن, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdíd;* thus اَلنُّور 'the light,' pronounced *an-núr*, not *al-núr*. But in these instances, though the ل has lost its sound, it must always be written in its own form. Of course, when the noun begins with the ل, the ل of the article coincides with it in like manner, as in the words اَللَّيْلَة *al-lailat*, 'the night;' and in this case the ل of the article is sometimes omitted, and the initial *lám* of the noun marked with *tashdíd*, thus, اَيْلَة *al-lailat*.

a. The thirteen letters (ت etc.) above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شَمْس *shams*, 'the sun,' happens to begin with one of them. The other letters of the Arabic alphabet are called

lunar, because, we presume, the word قمر *kamar*, 'the moon,' begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, etc.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindústání languages, are in a state of construction with another substantive or preposition which precedes them; like the Latin terms *jus gentium*, *vis inertiæ*, *ex officio*, etc. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma*, which serves for the enunciation of the ا of the article prefixed to the second word; and, at the same time, the ا is marked with the symbol ـصـ, called وصله *waṣla*, which denotes 'union;' as in the words امیرُ ٱلمُومنین *Amír-ul-múmínín*, 'Commander of the Faithful;' إقبال ٱلدّولة *Iḳbál-ud-daula*, 'The dignity of the state.'

a. Arabic nouns sometimes occur having their final letters marked with the symbol called *tanwín*, which signifies the using of the letter ن. The *tanwín*, which in Arabic grammars serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and its sound; thus, بابٌ *bábun*, بابٍ *bábin*, بابًا *bában*. The last form requires the letter ا, which does not, however, prolong the sound of the final syllable. The ا is not required when the noun ends with a *hamza*, or with the letter ی, as شيءٌ *shai-an*, حكمةً *ḥikmatan*; or when the word ends in ي *ye*, surmounted by ا [يًا] (in which case the ا only is pronounced), هُدًى *hudan*. In Hindústání the occurrence of such words is not common, being limited to a few adverbial expressions, such as قصدًا *ḳaṣdan*, 'purposely,' اتّفاقًا *ittifáḳan*, 'by chance.' In the Roman character the letter *n*, with a stroke underneath [*n̲*], will be used for the 'núnation.'

19. We may here mention, that the twenty-eight

letters of the Arabic language are also used (chiefly in recording the *târîkh*, or date of historical events, etc.), for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz., to the letter ت 400. The following is the order of the numerical alphabet with the corresponding number placed above each letter; the whole being grouped into eight unmeaning words, to serve as a 'Memoria technica.'

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400

أبجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ

where ا denotes one, ب two, ج three, د four: etc.

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. ژ ڑ ڈ چ ٹ پ, and گ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ز ر د ج ت ب, and ک, respectively. The mode of recording any event is, to form a brief sentence, such that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlí of Shíráz, who may be considered as the last of the classic poets of Persia, happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاه شعرا بود اهلي 'Ahlí was the king of poets;' where the sum of all the letters *be, alif, dál*, etc., when added together, will be found to amount to 942. The following date, on the death of the renowned Haidar 'Alí of Maisúr (A.H. 1196), is equally elegant, and much more appropriate: جانِ بالاگهات برفت 'The spirit of Bálághát is gone.'

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu-l-Fazl, surnamed 'Allámí, when secretary to the Emperor Akbar, were afterwards collected in one volume by 'Abdu-s-samad, the secretary's nephew, and the work was entitled

مُكاتبات علّامي *mukátabát-i 'allámí*, 'The letters of 'Allámí,' which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindústání—the باغ و بہار 'Bágh o Bahár,' by Mír Amman, of Delhi, was so called merely because the name includes the date; the discovery of which we leave as an exercise to the student.

c. It is needless to add that the marks for the short vowels count as nothing; also a letter marked with *tashdíd*, though double, is to be reckoned but once only, as in the word *'allámí*, where the *lám* though double counts only 30. The Latin writers of the middle ages sometimes amused themselves by making verses of a similar kind, although they had only seven numerical letters to work with, viz., I, V, X, L, C, D, and M. This they called *carmen eteostichon* or *chronostichon*, out of which the following effusion on the Restoration of Charles II., 1660, will serve as a specimen:

Cedant arma olcæ, pax regna serenat et agros.

Here the numerical letters are C D M L X = 1660.

d. In Arabia, Persia and India, the art of printing has been, till recently, very little used; hence their books, as was once the case in Europe, are written in a variety of different hands. Of these, the most common are, 1st, the *Naskhí* نسخي, of which the type employed in this work is a very good imitation. Most Arabic Manuscripts, and particularly those of the Kur'án, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindústání languages. 2ndly. The *Ta'lík* تعليق, a beautiful hand, used chiefly by the Persians and Indians in disseminating copies of their more-esteemed authors. In India, the Ta'lík has been extensively employed for printing, both Persian and Hindústání works; and within the last twenty years, a few Persian books, in the same hand, have issued from the Páshá of Egypt's press at Búlák. 3rdly. The *Shikasta* شكسته, or 'broken' hand, which is used in correspondence. It is quite irregular, and unadapted for printing; but not inelegant in appearance, when properly written.

SECTION II.

OF THE NAMES (اسما *asmâ*) INCLUDING SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

20. Oriental grammarians, both Hindú and Musalmán, reckon only three parts of speech, viz. the noun or name (اِسم *ism*), the verb (فِعل *fi'l*), and the particle (حرف *ḥarf*). Under the term noun, they include substantives, adjectives, pronouns, infinitives of verbs, and participles. This verb agrees with our part of speech so named; and under the general term of 'particle' are comprised adverbs, prepositions, conjunctions, and interjections. The student will find it necessary to bear this in mind when he comes to read or converse with native teachers; in the meanwhile we shall here treat of the parts of speech according to the classification observed in the best Latin and English grammars, with which the reader is supposed to be familiar.

OF THE ARTICLE.

21. The Hindústání—and all the other languages of India, so far as we know—have no word corresponding exactly with our articles *the*, *a*, or *an;* these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression راجا کا بیٹا *rájá kâ beṭá*, 'regis filius,' signifies 'a son of a king,' 'the son of a king,' 'a son of the king,' or 'the son of the

king.' When, however, great precision is required, we often meet with the demonstrative pronouns یہ *yih*, 'this,' and وہ *wuh*, 'that,' together with their plurals, employed in the same sense as our definite article. Our indefinite article is expressed in many instances by the numeral ایک *ek*, 'one;' or by the indefinite pronoun کوئی *ko,í*, 'some,' 'a certain one'; as ایک مرد اور ایک شیر *ek mard aur ek sher*, 'a man and a tiger'; کوئی شخص *ko,í shakhṣ* 'some person'; but of this we shall treat more fully in the Syntax.

OF SUBSTANTIVES.

22. Substantives in Hindústání have two genders only, the masculine and the feminine; two numbers, the singular and plural; and eight cases (as in Sanskrit), viz. nominative, genitive, dative, accusative, ablative, locative, instrumental or agent, and vocative. The ablative, locative, and instrumental, correspond with the Latin ablative. It has been deemed proper here to retain the Sanskrit classification of the cases, in accordance with the grammars of the Maráṭhí, Bengálí, and other cognate Indian dialects.

23. *Gender.*—To the mere Hindústání reader, it is difficult, if not impossible, to lay down any rules by which the gender of a lifeless noun, or the name of a thing without sex, may be at once ascertained. With regard to substantives that have a sexual distinction, the matter is easy enough, and is pithily expressed in the two first lines of our old school acquaintance, Ruddiman.

1. Quæ maribus solùm tribuuntur, mascula sunto.
2. Esto femineum, quod femina sola reposcit.

This means, in plain English, that 'All animate beings of the male kind, and all names applicable to males only, are masculine. Females, and all names applicable to females only, are feminine.'

a. To the foregoing general rules, there is one (and perhaps but one) exception. The word قبيلہ *ḳabíla,* which literally means tribe or family, also denotes a wife, and is used, even in this last sense, as a masculine noun. Thus in the 'Bágh o Bahár,' p. 27, we have the expression قبيلي کو بہ سبب محبّت کي ساتھ ليا *ḳabíle ko ba sabab muḥabbat ke sáth liyá,* 'Out of affection I brought my wife with me,' where *ḳabíla* is inflected like a masculine noun. This, however, is merely an Oriental mode of expression, it being usual with the people to employ the terms 'house' or 'family,' when alluding to their wives. Our neighbours, the Germans, without any such excuse, have been pleased to decide that the word *weib,* 'wife,' should be of the neuter gender.

24. With regard to nouns denoting inanimate objects, the practical rule is, that those ending in ـِي *í,* ت *t,* and ش *sh,* are generally feminine. Those ending in any other letter; are, for the most part, masculine; but as the exceptions are numerous, the student must trust greatly to practice; and when, in speaking, he has any doubts respecting the gender of a word, it is preferable to use the masculine.

a. It is said that there is no general rule without an exception, and some have even gone so far as to assert that *the exception absolutely proves the rule.* If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, (if we except the Rev. Mr. Yates, who in his Grammar has appended, as an *amendment,* a list of some twelve or fifteen hundred exceptions.) This we have always looked upon as a mere waste of paper, believing as we do that no memory can

possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

Principle 1*st.*—Most words purely Sanskrit, which of course abound in Hindústání, and more particularly in Hindí works, such as the 'Prem Ságar,' etc., retain the gender which they may have had in the mother-tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindí; and those which in Sanskrit are feminine, are feminine in Hindí. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz., 'that names of lifeless things ending in ی ـِ *i*, are feminine,' but *páni*, 'water,' *moti*, 'a pearl,' *ghi*, 'clarified butter' (and they might have added many more, such as *mani*, 'a gem,' etc.), are masculine: and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

In the French and Italian languages which, like the Hindústání, have only two genders, it will be found that a similar principle prevails with regard to words from the Latin. The classical scholar will find this hint to be of great service in acquiring a knowledge of the genders of such French words as end in *e* mute, the most troublesome part of that troublesome subject.

Principle 2*nd.*—Arabic nouns derived from verbal roots by the addition of the servile ت *t*, are feminine, such as *khilkat*, 'creation, people,' etc., from *khalaka*, 'he created.' These in Hindústání are very numerous, and it is to such only that the general rule respecting nouns in ت *t*, rigidly applies. Arabic roots ending in ت *t*, are not necessarily feminine; neither are words ending in ت *t* derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تَفْعِيل are feminine, probably from the attraction of the *i* in the second syllable; the letter *i* being upon the whole the characteristic feminine termination of the Hindústání language. To this general principle the exceptions are very few, among which we must reckon شَرْبَت *sharbat*, 'sherbet,' and تَعْوِيذ *ta'wiz*, 'an amulet,' which are masculine.

Principle 3rd.—Persian nouns derived from verbal roots by the addition of the termination ـِش *ish*, are feminine. These are not few in Hindústání, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible ه *h*, such as نامہ *náma*, 'a letter,' قلعہ *kil'a*, 'a fortress,' are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *á*, which is a general masculine termination in Hindústání.

Principle 4th.—Pure Indian words, that is, such as are not traceable to the Arabic, Persian, or Sanskrit, are generally masculine if they terminate in ا *á*. Arabic roots ending in ا *á*, are for the most part feminine; nouns purely Sanskrit ending in ا *á*, are regulated by Principle 1st, but we may add, that the long *á* being a feminine termination in that language, such words are generally feminine in Hindústání. Words purely Persian when introduced into Hindústání, with the exception of those ending in ـِش *ish* and ه already mentioned, are not reducible to any rule; the Persian language having no gender of its own in the grammatical sense of the term.

Principle 5th.—Compound words, in which the first member merely qualifies or defines the last, follow the gender of the last member, as شکارگاہ *shikár-gáh*, 'hunting-ground,' which is feminine; the word *gáh* being feminine, and the first word *shikár* qualifying it like an adjective.

b. It must be confessed, in conclusion, that, even after the application of the foregoing principles, there must still remain a considerable number of words reducible to no sort of rule. This is the inevitable fate of all such languages as have only two genders. Another natural consequence is, that many words occur sometimes masculine and sometimes feminine, depending on the caprice or indifference of the writer or speaker. We have also good grounds to believe that a word which is used in the masculine in one district may be feminine in another, as we know from experience to be the case in Gaelic, which, like the Hindústání, has only two genders.

25. *Number and Case.*—The mode in which the plural number is formed from the singular, will be best learned

by inspection from the examples which we here subjoin. The language has virtually but one declension, and the various oblique cases, singular and plural, are regularly formed by the addition of certain particles or *post-positions*, etc., to the nominative singular. All the substantives of the language may be very conveniently reduced to three classes, as follows :—

Class I.—Including all substantives of the feminine gender.

Singular.

	Nominative	رات	*rát,*	the night
Oblique cases.	Genitive	رات کا -کي -کې	*rát-ká, -ke, -ki,*	of the night
	Dative	رات کو	*rát-ko,*	to the night
	Accusative	رات / رات کو	*rát,* / *rát-ko,*	the night
	Ablative	رات سي	*rát-se,*	from the night
	Locative	رات مين -پر	*rát-meṅ, -par,*	in, on, the night
	Agent	رات ني	*rát-ne,*	by the night
	Vocative	اَي رات	*ai rát,*	O night!

Plural.

	Nominative	راتين	*ráteṅ,*	the nights
Oblique cases.	Genitive	راتون کا -کي -کې	*ráṭoṅ ká, -ke, -ki,*	of the nights
	Dative	راتون کو	*ráṭoṅ-ko,*	to the nights
	Accusative	راتين / راتون کو	*ráteṅ,* / *ráṭoṅ-ko,*	the nights
	Ablative	راتون سي	*ráṭoṅ-se,*	from the nights
	Locative	راتون مين -پر	*ráṭoṅ-meṅ, -par,*	in, on, the nights
	Agent	راتون ني	*ráṭoṅ-ne,*	by the nights
	Vocative	اَي راتو	*ai ráṭo,*	O nights!

Feminine nouns ending in ـِي *i*, add ـان *-áṅ* in the nominative plural; thus روٹِي *roṭi*, 'bread,' 'a loaf,' nom. plur. روٹِيان *roṭiyáṅ*. In the oblique cases plural, they add ـون *-oṅ* as above.

In like manner a few words in ـُو *u*, add ـان *áṅ*, as جورُو *joru*, 'a wife,' nom. plur. *joruwáṅ* or *joru,áṅ*.

a. We may now take a brief view of the formation of the cases.

It will be seen that in the singular, the oblique cases are formed directly from the nominative, which remains unchanged, by the addition of the various post-positions. The genitive case has three forms of the post-position, all of them, however, having the same signification, the choice to be determined by a very simple rule which belongs to the Syntax. The accusative is either like the nominative or like the dative; the choice, in many instances, depending on circumstances which will be mentioned hereafter. The nominative plural adds *en* to to the singular (*án* if the singular be in *i*). The oblique cases plural in the first place add *on* to the singular, and to that they affix the various post-positions; it will be observed that the accusative plural is either like the nominative or dative plural. The vocative plural is always formed by dropping the final *n* of the oblique cases. Let it also be remembered that the final ن added in the formation of the cases of the plural number is always nasal. *Vide* letter ن page 6.

Class II.—Including all Masculine Nouns, with the exception of such as end in ا *á* (purely Indian), ان *án*, and *s h*.

Example, مرد *mard*, 'man.'

	Singular.	Plural.
N.	مرد *mard*, man.	مرد *mard*, men.
G.	مرد کا-کي-کے *mard-ká*, etc., of man.	مردون کا-کي-کے *mardon-ká*, etc., of men.
D.	مرد کو *mard-ko*, to man.	مردون کو *mardon-ko*, to men.
Ac.	مرد *mard*, / مرد کو *mard-ko*, } man.	مرد *mard*, / مردون کو *mardon-ko*, } men.
Ab.	مرد سے *mard-se*, from man.	مردون سے *mardon-se*, from men.
L.	مرد میں-پر *mard-men*, *-par*, in, on, man.	مردون میں-پر *mardon-men*, *-par*, in, on, men.
Ag.	مرد نے *mard-ne*, by man.	مردون نے *mardon-ne*, by men.
V.	اَے مرد *ai mard*, O man!	اَے مردو *ai mardo*, O men!

This class, throughout the singular, is exactly like class I., and in the plural the only difference consists in the absence of any termination added to the nominative, and consequently to the first form of the accusative, which is the same.

All the other cases in the plural are formed precisely as before. It must be admitted that the want of a distinct termination to distinguish the nominative plural from the singular, however, in Class II. is a defect in the language. This, however, seldom occasions any ambiguity, the sense being quite obvious from the context. The German is liable to a similar charge, and sometimes even the English, in the use of such words as 'deer,' 'sheep,' 'swine,' and a few others.

Class III.—Including Masculine Nouns purely Indian ending in ا *á*, a few ending in اں *áṅ*, and several words, chiefly from the Persian, ending in the imperceptible *ɔ* or short *a*.

Example, کُتّا *kuttá*, 'a dog.'

	Singular.	Plural.
N.	کُتّا *kuttá*, a dog.	کُتّے *kutte*, dogs.
G.	کُتّے کا -کے -کِے *kutte-ká*, etc., of a dog.	کُتّوں کا -کے -کِے *kuttoṅ-ká*, etc., of dogs.
D.	کُتّے کو *kutte-ko*, to a dog.	کُتّوں کو *kuttoṅ-ko*, to dogs.
Ac.	کُتّا *kuttá*, / کُتّے کو *kutte-ko*, } a dog	کُتّے *kutte*, / کُتّوں کو *kuttoṅ-ko*, } dogs.
Ab.	کُتّے سے *kutte-se*, from a dog.	کُتّوں سے *kuttoṅ-se*, from dogs.
Loc.	کُتّے میں -پر *kutte-meṅ*, *-par*, in, on, a dog.	کُتّوں میں -پر *kuttoṅ-meṅ*, *-par*, in, on, dogs.
Ag.	کُتّے نے *kutte-ne*, by a dog.	کُتّوں نے *kuttoṅ-ne*, by dogs.
Voc.	اَے کُتّے *ai kutte*, O dog!	اَے کُتّو *ai kutto*, O dogs!

a. In like manner may be declined many words ending in *ɔ*, as بندہ *banda*, 'a slave,' gen. *bande-ká*, etc., nom. plur. *bande*, 'slaves,' gen. *bandoṅ-ká*, etc. Nouns in *áṅ* are not very numerous, and as the final *ṅ* is very little, if at all, sounded; it is often omitted in writing; thus بنیاں *baniyáṅ* or بنیا *baniyá*, 'a trader,' gen. *baniyeṅ-ká* or *baniye-ká*, which last is the more common. In the ordinal numbers, such as دسّواں *daswáṅ*, 'the tenth,' etc., the nasal *ṅ* generally remains in the inflection, as دسّویں *dasweṅ-ká*, etc., 'of the tenth.' In the oblique

cases plural, the ان *án*, is changed into ون *on*. With regard to this third class of words, we have one remark to add; which is, that the vocative singular is often to be met with uninflected, like the nominative as ای بیٹا *ai betá* for ای بیٹے, 'O son!'

b. The peculiarity of Class III. is, that the terminations ا *á* and ہ *a*, of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by ے *e*, and in the oblique cases plural by ون *on*. This change or displacement of termination is called 'inflection,' and it is limited to masculine nouns only with the above terminations; for feminines ending in ا ان or ہ, are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in ا *á*, purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to Class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively or adjectively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible ہ are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in ہ from the Persian often change the ہ into ا in Hindústání; thus درجہ *darja*, 'grade,' 'rank,' becomes درجا *darjá*; so مزہ *maza*, 'taste,' becomes مزا *mazá*. All such words are subject to inflection, for by this change they become as it were 'Indianized.' The final ہ is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as دیدۂ هوش میں *dída-i hosh meṅ*, 'in the eye of prudence;' زبانِ ریختہ میں *zabán-i rekhta meṅ*, 'in the Rekhta or mixed dialect.'

26. *General rules for the Declension of Nouns.* — 1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into ے *e*, for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in

ون *oṅ* in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in و *o*, having dropped the final ن *ṅ* of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fatḥa*, drop the *fatḥa* on receiving a plural termination; thus طرف *ṭaraf*, 'aside,' nom. plur. طرفين *ṭarfeṅ*, gen. طرفون کا *ṭarfoṅ-kā*, etc., not *ṭarafeṅ*, etc.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending نو *ṅw*, preceded by a long vowel, as نانو *nāṅw*, 'a name,' پانو *pāṅw*, 'the foot,' and گانو *gāṅw*, 'a village;' reject the نو *ṅw*, and substitute the mark *hamza* on receiving a plural termination: thus, پاؤن کا *pā,oṅ kā*, etc. 'of the feet.' 2. The word گائي *gā,e*, 'a cow,' makes in the nominative plural گائين *gā,eṅ*, and in the oblique plural گاؤن *gā,oṅ*, thus resembling the oblique plural of گانو *gāṅw*, 'a village.' 3. A few feminine diminutives in ـيا *iyā*, like *randiyā*, *chiriyā*, etc. form the nominative plural by merely adding a nasal *ṅ*, as چڑيان *chiriyāṅ*, which is evidently a contraction for *chiriyā,eṅ*, the regular form. 4. Masculines of the third class ending in يہ *ya*, may follow the general rule, or change the ي *y* into a *hamza* before the inflection; thus سايہ *sāya*, 'a shade (of a tree),' gen. سايي کا *sāye-kā*, or سائي کا *sā,e-kā*. 5. The word رُوپيہ *rúpiya*, 'a rupee,' has generally رُپئي *rupa,e*, for the nominative plural.

27. *Post-position.*—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz.: کا *kā*, کي *ke*, کِي *ki*,

'of,' the sign of the genitive case; کو *ko* 'to,' the sign of the dative, and sometimes of the accusative or objective case; سے *se* 'from,' or 'with,' (also سون *soṅ*, سین *seṅ*, ستي *siti*, are occasionally met with), the sign of the ablative and instrumental; پر *par* (sometimes in poetry پہ *pa*), 'upon,' 'on,' 'at,' میں *meṅ*, 'in,' 'into,' تک *tak*, تلک *talak*, لگ *lag*, 'up to,' 'as far as,' 'till,' one of the signs of the locative case; and, lastly, نے *ne*, 'by,' the sign of the agent.

a. The post-positions require the words to which they are affixed to be in the inflected form, if they belong to Class III.; and they are generally united with the oblique form in ون *oṅ* of all plurals. On the other hand, an inflected form in the singular can only occur in combination with a post-position, expressed or understood; and the same rule applies to all *bonâ fide* oblique forms in ون *oṅ* of the plural. There are a few expressions in which the oblique form in ون *oṅ* is used for the nominative plural; and when a numeral precedes, the nominative form may be used for the oblique, as will be noticed more fully in the Syntax.

OF ADJECTIVES.

28. Adjectives in Hindústání generally precede their substantives, and with the exception of those which are purely Indian words and ending in ا *á*, together with a few from the Persian ending in *s* or short *a*, they are, as in English, indeclinable. Words purely Indian, ending in ا *á*, change the final ا *á* into ے *e*, when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the ا *á* is changed into ی *í* with feminine nouns. Thus, the adjective خوب *khúb*, 'good,' 'fair,' is the same before nouns of either gender or number in all cases, as *khúb jánwar*, 'a

fine animal;' *khúb laṛkí*, 'a fair girl'; *khúb raṇḍiyáṅ*, 'fine women,' *khúb ghoṛe*, 'beautiful horses.' Again the adjective کالا *kálá*, 'black,' is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become کالي *kále*, before masculine nouns in the oblique cases singular and throughout the plural, as *kálá mard*, 'a black man,' *kále mard-ká*, 'of a black man,' *kále mard*, 'black men,' *kále mardoṅ-se*, 'from black men.' Lastly, before feminine nouns, *kálá* becomes کالي *kálí* for both numbers and in all cases, as *kálí rát*, 'the dark night,' *kálí rát-se*, 'from the dark night,' *kálí rátoṅ-ká*, 'of the dark nights,' etc.

a. Hence it appears, as a general rule:—1. That adjectives, before feminine nouns, have no variation on account of case or number. 2. That adjectives terminating like nouns of the first and second classes are indeclinable; and lastly, that adjectives, terminating like nouns of the third class, are subject to a slight inflection like the oblique singular of the substantives of that class.

b. The cardinal numbers, *ek*, 'one,' *do*, 'two,' etc., are all indeclinable when used adjectively. The ordinals above *pánchwáṅ*, 'the fifth,' inclusive, follow the general rule, that is, *pánchwáṅ* is inflected into *pánchweṅ* before the oblique cases of masculines, and it becomes *pánchwíṅ* before feminine nouns.

c. Adjectives ending in *á* or short *a*, which are principally borrowed from the Persian; are, for the most part, indeclinable. There are some, however, which are inflected into ي *e* for the masculine, and ـِي *í* for the feminine, like those ending in ا *á*: among these may be reckoned رانّدہ *ránda*, 'rejected,' سادہ *sáda*, 'plain,' عُمّدہ *'umda*, 'exalted,' گندہ *ganda*, 'fetid,' مانّدہ *mánda*, 'tired,' خُرنّدہ *khurinda*, 'gluttonous,' شرمنّدہ *sharminda*, 'ashamed, کمینہ *kamína*, 'mean,' بیچارہ *bechára*, 'helpless,' ناکارہ *nákára*, 'useless,' نادِیدہ *nádída*, 'unseen,' حرامزادہ *ḥarám-záda*, 'base-born,

یک سالہ *yak-sálah*, 'annual,' 'one year old,' دو سالہ *do sálah*, 'biennial,' and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in ا *á* (subject to inflection) for the masculine, and ـِی *í* for the feminine. All adjectives in ا *á*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of جُدا *judá*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindústání by changing the final *s* of the Persian into ا *á*, like فُلانا *fulánd*, 'such a one,' or 'so and so.'

29. *Degress of Comparison.* — The adjectives in Hindústání have no regular degrees of comparison, and the manner in which this defect is supplied will be fully explained in the Syntax. Suffice it here to say that when two objects are compared, that with which the comparison is made is put in the ablative case, like the Latin. Thus, for example, 'this house is high,' یِہہ گھر بُلنّد ہَے *yih ghar buland hai*; 'this house is higher than the tree,' یِہہ گھر درخّت سے بُلنّد ہَے *yih ghar darakht-se buland hai*, literally 'this house (compared) with the tree is high.' The superlative degree is merely an extreme comparison formed by reference to the word سب *sab*, 'all,' as یِہہ گھر سب سے بُلنّد ہَے *yih ghar sab-se buland hai*, 'this house (compared) with all is high,' or 'this is the highest house of all.'

OF PRONOUNS.

Personal Pronouns.

30. The pronouns differ more or less from the substantantives in their mode of inflection. Those of the first and second persons form the genitive in را *rá*, رے *re*, and رِے *rí*, instead of کا *ká*, etc. They have a distinct

dative and accusative form in ي *e* (singular), and ين *eṅ* (plural), besides that made by the sign کو *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination ون *oṅ*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the agent are never inflected in the singular, these being always *maiṅ-ne* and *tú-ne* or *taiṅ-ne;* never *mujh-ne*, or *tujh-ne*.

The first personal pronoun is thus declined:—

مَين *main*, 'I.'

	Singular.		Plural.	
N.	مَين *main*, I.		هم *ham*, We.	
G.	ميرا ميري *merá, mere* / ميري *merí*, f.	my, of me	همارا هماري *hamárá, hamáre* / هماري *hamárí*, f.	our.
D. & Ac.	مُجهي *mujhe*, / مجهه کو *mujh-ko*,	me, *or* to me.	همين *hameṅ*, / هم کو *ham-ko*, / همون کو *hamoṅ-ko*,	us, *or* to us.
A.	مُجهه سي *mujh-se*,	from me.	هم سي *ham se*, / همون سي *hamoṅ se*,	from us.
L.	مُجهه مين *mujh-meṅ*,	in me.	هم مين *ham-meṅ*, / همون مين *hamoṅ meṅ*,	in us.
Ag.	مَين ني *maiṅ-ne*,	by me.	هم ني *ham-ne*, / همون ني *hamoṅ ne*,	by us.

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as مَين *maiṅ*, ميرا *merá*, مُجهه *mujh;* and in the plural هم *ham*, همارا *hamárá*, and هم *ham* or همون *hamoṅ*. From the oblique modifications,—مُجهه *mujh*, and هم *ham* or همون *hamoṅ*,—the

other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular مَين نے *main ne.*

The second personal pronoun تُو *tú* or تَين *tain* is declined in a similar manner.

	Singular.	Plural.
N.	تَين or تُو *tú* or *tain*, Thou.	تُم *tum*, You.
G.	تيرا تيرے *terá*, etc., thy.	تُمهارا -ري -رے *tumhárá*, etc., your.
D. & Ac.	تُجهے *tujhe*, to thee, or تُجهه کو *tujh-ko*, thee.	تُمهين *tumhen*, to you. تُم کو تُمهون کو *tum-ko*, or *tumhon-ko*, you.
A.	تُجهه سے *tujh-se*, from thee.	تُم سے تُمهون سے *tum-se*, or *tumhon se*, from you.
L.	تُجهه مين *tujh men*, in thee.	تُم مين تُمهون مين *tum-men*, or *tumhon-men*, in you.
Ag.	تُو نے *tú-ne*, by thee.	تُم نے تُمهون نے *tum-ne*, or *tumhon-ne*, by you.
V.	اَے تُو *ai tú*, O thou!	اَے تُم *ai tum*, O ye!

Demonstrative Pronouns.

31. In Hindústání the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,' and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word یِہ *yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near; and وُہ *wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The

proximate demonstrative يِہہ *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows:—

	Singular.	Plural.
N.	يِہہ *yih*, this, he, *etc.*	يِي *ye*, these, they.
G.	اِس کا-کي-کِي *is-ká, -ke, -ki*, of this, him, *etc.*	اِن کا-کي-کِي *in-ká, -ke, ki*, of these, of them.
D.	اِس کو اِسي *is-ko* or *ise*, to this, to him, *etc.*	اِن کو انہيں / انہون کو *in-ko or inheṅ*, or *inhoṅko*, to these, *or* to them.
Ac.	يِہہ اِس کو اِسي *yih, is-ko, ise*, this, him, *etc.*	يِي اِن کو انہيں *ye, in-ko*, or *inheṅ*, these, them.
Ab.	اِس سي *is-se*, from this, him, *etc.*	اِن سي *in-se*, from these, from them.
L.	اِس مين *is-meṅ*, in this, *or* in him, *etc.*	اِن مين *in meṅ*, in these, in them.
Ag.	اِس ني *is-ne*, by this, *or* by him, *etc.*	اِن ني *in-ne*, by these, by them.

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in the English 'he' becomes 'him,' and 'they' 'them.' In the oblique cases plural, it may be mentioned that besides the form اِن *in*, we sometimes meet with انہہ *inh* and انہون *inhoṅ*, though not so commonly. The dative singular has two forms, one by adding *ko*, like the substantives, and another by adding ي *e*, as *is-ko* or *is-e*; in the plural we have *in-ko* and *in-heṅ*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative وُہ, 'that,' 'he,' 'she,' 'it' the interrogative کَون *kaun*, 'who?' 'what?' the relative

جو *jo*, 'he who,' 'she who,' etc., and the correlative سو *so*, 'that same,' are precisely similar in termination to یہہ in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus :—

Remote Demonstrative.

	Singular.	Plural.
N.	وُہ *wuh*, he, she, it, *or* that.	وي *we*, they, those.
G.	اُس کا[1] *us-ká*, etc.	اُن کا اُنہون کا *un-ká*, or *unhoṅ-ká*.
D.	اُس کو اُسي *us-ko*, or *use*.	اُن کو اُنہین *un-ko*, or *unheṅ*.

Interrogative (applied to persons or individuals).

N.	کَون *kaun*, who, which.	کَون *kaun*, who, which.
G.	کِس کا *kis-ká*, etc.	کِن کا کِنہون کا *kin-ká*, or *kinhoṅ-ká*, etc.

Interrogative (applied to matter or quantity).

N	کیا *kyá*, what.	Same as the singular.
G.	کاهي *káhe-ká*, etc.	

Relative.

	Singular.	Plural.
N.	جو *jo* or جَون *jaun*, He who, she who, that which.	جو *jo* or *jaun*, They who, those who, *or* which.
G.	جِس کا *jis-ká*, etc.	جِن کا جِنہون کا *jin-ká*, *jinhoṅ-ká*, etc.
D.	جِس کو جِسي *jis-ko*, etc.	جِن کو جِنہین *jin-ko*, or *jinheṅ*.

Correlative.

N.	سو *so* or تَون *taun*, That same.	سو *so* or تَون *taun*, These same.
G.	تِس کا *tis-ká*, etc.	تِن کا تِنہون کا *tin-ká* or *tinhoṅ-ká*, etc.
D.	تِس کو تِسي *tis-ko*, *tise*.	تِن کو تِنہین *tin-ko*, *tinheṅ*.

[1] Sometimes وِس کا *wis ká*, etc.; and in the plur. وِن وِنہہ or وِنہون کا *win-*, *winh-*, or *winhoṅ-*, *ká*, etc.

POSSESSIVE PRONOUNS.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus*, *tuus*, *noster*, *vester*, etc., of the Latin, and in construction they follow the rule given respecting adjectives in *á*. There is, however, in addition to these, another possessive of frequent occurrence, viz. اپنا *apná*, اپنے *apne*, اپنی *apní*, 'own,' *or* 'belonging to self; which, under certain circumstances, supplies the place of any of the rest, as will be fully explained in the Syntax. The word آپ *áp*, 'self,' is used with or without the personal pronouns; thus, مَیں آپ *main áp*, 'I myself,' which meaning may be conveyed by employing آپ *áp* alone. But the most frequent use of آپ *áp* is as a substitute for the second person, to express respect, when it may be translated, 'you,' 'sir,' 'your honour,' 'your worship,' etc. When used in this sense, آپ *áp* is declined like a word of the second class of substantives under the singular form, thus:—

N.	آپ	*áp*, your honour.
G.	آپ کا -کے -کی	*áp-ká*, *-ke*, *-kí*, of your honour.
D. & Ac.	آپ کو	*áp-ko*, to your honour, your honour.
A.	آپ سے	*áp-se*, from your honour.
L.	آپ مےں	*áp-meṅ*, in your hopour.
Agt.	آپ نے	*áp-ne*, by your honour.

When the word آپ *áp* denotes 'self,' it is declined as follows:—

N.	آپ	*áp*, self, myself, *etc.*
G.	اپنا اپنے اپنی	*apná*, *apne*, *apní*, own, of self, *etc.*

D. & A. { آپ کو اپنے کو *ápe-ko* or *apne-ko*, / اپنے تئیں or *apne ta,iṅ*, } to-self, self.

The phrase آپس میں *ápas-meṅ* denotes 'among ourselves,' 'yourselves,' or 'themselves,' according to the nominative of the sentence.

INDEFINITE PRONOUNS.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence:—ایک *ek*, 'one;' دُوسرا *dúsrá*, 'another;' دونو *dono*, or دونوں *donoṅ*, 'both;' اَور *aur*, 'other (more);' غَیر *ghair*, 'other, (different);' بعضے *ba'ze*, 'certain;' بہُت *bahut*, 'many,' 'much;' سب *sab*, 'all,' 'every;' ہر *har*, 'each;' فُلانہ *fulána* or فلانا *fulánú*, 'a certain one;' کوئی *ko'í*, 'any one,' 'some one;' کُچھ *kuchh*, 'any thing,' 'something;' کئی *ka,í* and چنّد *chand*, 'some,' 'several,' 'many;' کِتنا *kitná* or کتّا *kittá*, 'how many?' جِتنا *jitná* or جِتّا *jittá*, 'as many;' اِتنا *itná* or اِتّا *ittá*, 'so many.' They are all regular in their inflections, with the exception of کوئی *ko,í*, 'any,' and کُچھ *kuchh*, 'some,' which are thus declined:—

کوئی *ko,í.*

	Singular.	Plural.
N.	کوئی *ko,í*, Any one, some one.	کوئی *ko,í* or کئی *ka,í*, some, several.
Obl.	کِسی کا *kisí-ká*, etc.	* کِنی کا *kiní-ká*, etc.

کُچھ *kuchh.*

N.	کُچھ *kuchh*, Any thing, something.	کُچھ *kuchh*, any, some, *etc.*
Obl.	کِسُو کا *kisú-ká*, etc.	* کِنُو کا *kinú-ká*, etc.

* We have given the oblique forms of the plural *kiní* and *kinú* on the authority of Mr. Yates; at the same time we must confess that we never met with either of them in the course of our reading.

a. The word *ko,ṭ*, unaccompanied by a substantive, is generally understood to signify a person or persons, as *ko,ṭ hai?* 'is there any one?' (vulgarly *qui hy*); and in similar circumstances *kuchh* refers to things in general, as *kuchh nahiṅ*, 'there is nothing,' 'no matter.' When used adjectively, *ko,ṭ* and *kuchh* may be applied to persons or things indifferently, particularly so in the oblique cases.

b. The following is a useful list of compound adjective pronouns; and as almost all of them have already been noticed in their simple forms, it has been deemed superfluous to add the pronunciation in Roman characters. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; thus *ek ko,ṭ*, 'some one,' *ek kisi-ká*, etc., 'of some one.' If both members be subject to inflection in the simple forms, the same is observed in the compound, as *jo-ko,ṭ*, 'whosoever,' *jis-kisi-ká*, etc., 'of whomsoever,' so *jo-kuchh*, 'whatsoever,' *jis-kisú-ká*, etc., 'of whatsoever.'

The compound adjective pronouns of the indefinite kind are ایک اَور, اَور ایک *or* دُوسرا ایک, 'another,' ایک کوئی, 'some one,' ایک نہ ایک, 'one or other,' دُوسرا کوئی *or* دُوسرا کُچھ, 'some other,' اَور کوئی, 'some one else,' اَور کُچھ, 'something else,' اَور سب, 'the rest,' بعضی اَور *or* بعضی کوئی, 'some others,' بہُت ایک, 'many a one,' بہُت کُچھ, 'much,' بہُت اَور, 'many more,' سب کوئی *or* ہر کوئی, 'every one,' سب کُچھ *or* ہر کُچھ, 'every thing,' سب ایک, 'whichever,' کوئی اَور, 'every one,' کوئی ایک *or* ہر کس, ہر ایک 'some other,' جو کوئی 'whoever,' جو کُچھ, 'whatever,' کوئی نہ کوئی 'some one or other,' کُچھ کُچھ ایک *or* کُچھ کُچھ, 'somewhat,' کُچھ اَور, 'some more,' کُچھ نہ کُچھ, 'something or other. The use and application of all the pronouns will be fully explained under that head in the Syntax.

SECTION III.

OF THE VERB (فِعْل FI'L).

35. All verbs in Hindústání are conjugated in exactly the same manner. So far as terminations are concerned, there is not a single irregular verb in the language. There is, strictly speaking, but one simple tense (the aorist), which is characterized by distinct personal endings; the other tenses being formed by means of the present and past participles, together with the auxiliary 'to be.' The infinitive or verbal noun, which always ends in نا *ná* (subject to inflection), is the form in which verbs are given in Dictionaries; hence it will be of more practical utility to consider this as the source from which all the other parts spring.

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final نا *ná;* as from بولنا *bolná*, 'to speak,' comes بول *bol*, 'speak thou.' 2. The present participle, which is always formed by changing the final نا *ná* of the infinitive into تا *tá*, as بولنا *bolná*, 'to speak,' بولتا *boltá*, 'speaking.' 3. The past participle is formed by leaving out the ن *n* of the infinitive, as بولنا *bolná*, 'to speak,' بولا *bolá*, 'spoken.' If, however, the نا *ná* of the infinitive be preceded by the long vowels ا *á* or و *o*, the past participle is formed by changing the ن *n* into ي *y*, in order to avoid a disagreeable hiatus; thus from لانا *lánā*, 'to bring,' comes لایا *lāyá* (not لاا *lā-á*) 'brought;' so رونا *ronā*, 'to weep,' makes

رویا *royá* in the past participle. These three parts being thus ascertained, it will be very easy to form all the various tenses, etc., as in the examples which we are about to subjoin.

37. As a preliminary step to the conjugation of all verbs, it will be necessary to learn carefully the following fragments of the auxiliary verb 'to be,' which frequently occur in the language, not only in the formation of tenses, but in the mere assertion of simple existence.

Present Tense.

Singular.	Plural.
مَین هُون *main hún*, I am.	هم هَین *ham hain*, we are.
تُو هَي *tú hai*, thou art.	تُم هو *tum ho*, you are.
وُہ هَي *wuh hai*, he, she, it is.	وے هَین *we hain*, they are.

Past Tense.

مَین تِها *main thá*, I was.	هم تهے *ham the*, we were.
تُو تِها *tú thá*, thou wast.	تُم تهے *tum the*, you were.
وُہ تِها *wuh thá*, he *or* it was.	وے تهے *we the*, they were.

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form هَي *hai*, in the second and third persons singular, هَیگا *haigá* is frequently met with in verse; and in the plural, هَینگے *haínge* for هَین *hain* in the first and third persons. In the past tense, تِها *thâ* of the singular becomes تهے *thí* when the nominative is feminine, and in the plural تهین *thín*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *á* (masculine), the plural becomes *e*; and if the nominative be feminine, the *á* becomes *í* for the singular, and *ín* (contracted for *iyán*) for the plural. If several feminine terminations in the plural follow in succession, the *ín* is added only to the last, but even here there are exceptions.

38. We shall now proceed to the conjugation of an intransitive or neuter verb, and with a view to assist the memory, we shall arrange the tenses in the order of their formation from the three principal parts already explained. The tenses, as will be seen, are nine in number—three tenses being formed from each of the three principal parts. A few additional tenses of comparatively rare occurrence will be detailed hereafter.

Infinitive, بولْنا *bolnā*, To speak.

Principal parts.

Imperative and root	بول	*bol*, speak (thou).
Present participle	بولتا	*boltá*, speaking.
Past participle	بولا	*bolá*, spoke *or* spoken.

1. TENSES FORMED FROM THE ROOT:

Aorist.

English—'I may speak,' *etc.*

مَین بولُون *maiṅ bolúṅ.*	هم بولین *ham bolen.*
تُو بولي *tú bole.*	تُم بولو *tum bolo.*
وُہ بولي *wuh bole.*	وي بولین *we bolen.*

Future.

English—'I shall *or* will speak,' *etc.*

مَین بولُونگا *maiṅ bolúṅgá.*	هم بولینگي *ham bolenge.*
تُو بولیگا *tú bolegá.*	تُم بولوگي *tum bologe.*
وُہ بولیگا *wuh bolegá.*	وي بولینگي *we bolenge.*
fem. *bolúṅgí*, etc.	fem. *bolengín*, etc.

Imperative.

English—'Let me speak, speak thou,' *etc.*

مَین بولُون *maiṅ bolúṅ.*	هم بولین *ham bolen.*
تُو بول *tú ból.*	تُم بولو *tum bolo.*
وُہ بولي *wuh bole*	وي بولین *we bolen.*

2. TENSES FORMED FROM THE PRESENT PARTICIPLE:

Indefinite.

English (as a present tense)—'I speak, thou speakest,' *etc.*; (conditional)—'If I spoke, had I spoken,' *etc.*; (habitual)—'I used to speak.'

مَين بولْتا *main boltá.*	هم بولْتي *ham bolte.*
تُو بولتا *tú boltá.*	تُم بولْتي *tum bolte.*
وُہ بولتا *wuh boltá.*	وي بولتي *we bolte.*

Present.

English—'I speak *or* am speaking,' *etc.*

مَين بولْتا هَون *main boltá hún.*	هم بولْتي هَين *ham bolte hain.*
تُو بولتا هَي *tú boltá hai.*	تُم بولْتي هو *tum bolte ho.*
وُہ بولتا هَي *wuh boltá hai.*	وي بولتي هَين *we bolte hain*

Imperfect.

English—'I was speaking, thou wast,' *etc.*

مَين بولْتا تها *main boltá thá.*	هم بولْتي تهي *ham bolte the.*
تُو بولتا تها *tú boltá thá.*	تُم بولْتي تهي *tum bolte the.*
وُہ بولتا تها *wuh boltá thá.*	وي بولتي تهي *we bolte the.*

3. TENSES FORMED FROM THE PAST PARTICIPLE:

Past.

English—'I spoke, thou spokest,' *etc.*

مَين بولا *main bolá.*	هم بولي *ham bole.*
تُو بولا *tú bolá.*	تُم بولي *tum bole.*
وُہ بولا *wuh bolá.*	وي بولي *we bole.*

Perfect.

English—'I have spoken, thou hast,' *etc.*

مَين بولا هُون *main bolá hún.*	هم بولي هَين *ham bole hain.*
تُو بولا هَي *tú bolá hai.*	تُم بولي هو *tum bole ho.*
وُہ بولا هَي *wuh bolá hai.*	وي بولي هَين *we bole hain.*

Pluperfect.

English—'I had spoken, thou hadst spoken,' *etc.*

مَیں بولا تھا *maiṅ bolá thá.*	هم بولي تهي *ham bole the.*
تُو بولا تھا *tú bolá thá.*	تُم بولي تهي *tum bole the.*
وُہ بولا تھا *wuh bolá thá.*	وي بولي تهي *we bole the.*

4. MISCELLANEOUS VERBAL EXPRESSIONS:

Respectful Imperative or *Precative.*

بولِیے *boliye* or بولیو *boliyo,* 'You, he, *etc.*, be pleased to speak.'

بولِیگا *boliyegá,* 'You, he, *etc.*, will have the goodness to speak.'

Infinitive (used as a gerund *or* verbal noun).

Nom. بولنا *bolná,* 'Speaking:' gen. کا بولني *bolne-ká,* etc., 'Of speaking,' *etc.*, like substantives of the third class.

Noun of Agency.

بولني والا *bolne-wálá,* and sometimes هارا بولني *bolne-hárá,* 'A speaker,' 'one who is capable of speaking.'

Participles, used adjectively.

	Singular.	Plural.
Pres.	بولتا *boltá* or هُؤا بولتا *boltá hú,á,* fem. *bolti* or *bolti hú,i.*	بولتي *bolte* or هُؤي بولتي *bolte hú,e,* fem. *boltiṅ* or *bolti hú,iṅ.*
Past.	بولا *bolá* or هُؤا بولا *bolá hú,á,* fem. *bolí* or *bolí hú,i.*	بولي *bole* or هُؤي بولي *bole hú,é,* fem. *boliṅ* or *bolí hú,iṅ.*

Conjunctive (indeclinable). بول *bol,* بولي *bole,* بولکي *bolke,* بولکر *bolkar,* بول کرکي *bol kar-ke,* or بول کرکر *bol karkar,* 'having spoken.'

Adverbial participle (indeclinable). بولتي هِي *bolte-hi,* 'On speaking, *or* on (the instant of) speaking.'

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the *root* by adding the terminations *uṅ, e, e,* for the singular, and *eṅ, o, eṅ,* for the

plural. The future is formed directly from the aorist by adding *gą* to the singular and *gę* to the plural for masculines, or by adding *gi* and *giyą̀n* (generally contracted into *gin*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e*. Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellence*. It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindústání verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *á*, the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e*; thus لانا *lánà*, 'to bring,' root لا *lá*, *Aorist*, لاوے *láwé* or لائے *lá,e*. 2. When the aorist ends in *o*, the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honà*, which we are about to subjoin. Lastly, when the root ends in *e*, the letter *w* may be inserted between the root and those terminations which begin with *e*, or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus دینا *denà*, 'to give,' root دے *de*, *Aorist*, *deún*, *dewe*, *dewe*; *dewen de,o*, *dewen*; or, contracted, *dún*, *de*, *de*; *den*, *do*, *den*. It is needless to add that the future and imperative of all such verbs are subject to the same modification. With regard to the respectful form of the imperative and future, we see at once that it comes from the root by adding *iye*, *iyo*, or *iyegà*; if, however, the root happens to end in the long vowels *i* or *ú*, the letter *j* is inserted between the root and the termination. Thus پینا *pínà*, 'to drink,' root, *pi*, respectful form, *pijiye*, *pijiyo*, and *pijiyegà*.

39. We now come to the verb هونا *honá*, 'to be, *or* become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, etc., and conjugated precisely like *bolná*, already given. The past participle changes the *o* of the root into *ú*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُوُا *hú,á*, 'been *or* become,' not هويا *hoyá;* so the respectful imperative is *húji'ye*, etc.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive, هونا *honá*, 'To be, *or* become.'

Root هو *ho*, present participle هوتا *hotá*, past participle هُوُا *hú,á*.

Aorist.

'I may, *or* shall be, *or* become.'

مَين هوُن	-هون	*main ho,ún*, or *hon*.
تُو هووي	-هوئي -هو	*tú howe, ho,e* or *ho*.
وُہ هووي	-هوئي -هو	*wuh howe, ho,e*, or *ho*.
هم هووين	-هوئين -هون	*ham howen, ho,en*, or *hon*.
تُم هوُو	-هو	*tum ho,o* or *ho*.
وي هووين	-هوئين -هون	*we howen, ho,en*, or *hon*.

Future.

'I shall *or* will be, *or* become.'

مَين هوُنگا	-هُونگا	*main ho,úngá*, or *húngá*.
تُو هوويگا	-هوئيگا -هوگا	*tú howegá, ho,egá*, or *hogá*.
وُہ هوويگا	-هوئيگا -هوگا	*wuh howegá, ho,egá*, or *hogá*.
هم هووينگي	-هوئينگي -هونگي	*ham howenge, ho,enge*, or *honge*.
تُم هوُوگي	-هوگي	*tum ho,oge*, or *hoge*.
وي هووينگي	-هوئينگي -هونگي	*we howenge, ho,enge*, or *honge*.

Imperative.

'Let me be, be thou,' *etc.*

مَين هؤُون -هون *main ho-ún*, or *hon.*

تُو هو *tú ho.*

وُه هووي -هوئي -هو *wuh howe, ho,e,* or *ho.*

هم هووين -هوئين -هون *ham howen, ho-en,* or *hon.*

تم هؤو -هو *tum ho,o,* or *ho.*

وي هووين -هوئين -هون *we howen, ho,en,* or *hon.*

Indefinite.

'I am, I might be, I used to be, *or* become.'

هوتا { مَين *main* / تُو *tú* / وُه *wuh* } *hotá.* | هوتي { هم *ham* / تُم *tum* / وي *we* } *hote.*

Present.

'I am, *or* I become,' *etc.*

مَين هوتا هُون *main hotá hún.* | هم هوتي هَين *ham hote hain.*

تُو هوتا هَي *tú hotá hai.* | تُم هوتي هو *tum hote ho.*

وُه هوتا هَي *wuh hotá hai.* | وي هوتي هَين *we hote hain.*

Imperfect.

'I was becoming,' *etc.*

هوتا تها { مَين *main* / تُو *tú* / وُه *wuh* } *hotá thá.* | هوتي تهي { هم *ham* / تُم *tum* / وي *we* } *hote thi.*

Past.

'I became,' *etc.*

هُوُا { مَين *main* / تُو *tú* / وُه *wuh* } *hú,á.* | هُوئي { هم *ham* / تُم *tum* / وي *we* } *hú,e.*

Perfect.

'I have become,' *etc.*

Singular.	Plural.
مَين هُؤا هُون *main hú,á húń.*	هم هُؤي هَين *ham hú,e hain.*
تُو هُؤا هَي *tú hú,á hai.*	تُم هُؤي هو *tum hú,e ho.*
وُہ هُؤا هَي *wuh hú,á hai.*	وي هُؤي هَين *we hú,e hain.*

Pluperfect.

'I had become,' *etc.*

هُؤا تها { مَين *main* / تُو *tú* / وُہ *wuh* } *hú,á thá.* | هُؤي تهي { هم *ham* / تُم *tum* / وي *we* } *hú,e the.*

Respectful Imperative, etc.

هُوجِيي *hújiye,* هُوجِيو *hújiyo,* or هُوجِئيگا *hújiyegá,* 'be pleased to be, *or* to become.'

Infinitive, or *Verbal Noun.*

هونا *honá,* 'being,' *hone-ká,* etc., 'of being.'

Noun of Agency or *Condition.*

هونيوالا *honewálá,* 'that which is, *or* becomes.'

Participles.

Pres. هوتا *hotá,* or هُؤا هوتا *hotá hú,á,* 'being, becoming.'

Past. هُؤا *hú,á,* 'been, or become.'

Conjunctive Participle.

هو هوكر هوكي *ho, hokar, hoke,* etc., 'having been, *or* become.'

Adverbial Participle.

هوتي هِي *hote-hi,* 'on being, *or* becoming.'

a. We may here observe that the aorist, future, and indefinite of هونا *honá,* 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These, from their nature, are not of very frequent occurrence, and some forms of them we confess we have never met with in any work, printed or manuscript, except in grammars. They are, however, considered as distinct parts of the verb by native grammarians,

therefore it is but right that they should find a place here. We therefore subjoin them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Hál-i mutashakkí*, literally, 'present dubious.'

English—'I may *or* shall be speaking.'

مَين بولتا هوُون -هوُونگا *main boltá ho,ún* or *ho,úngá.*

تُو بولتا هووي -هوويگا *tú boltá howe* or *howegá.*

وُہ بولتا هووي -هوويگا *wuh boltá howe* or *howegá.*

هم بولتي هووين -هووينگي *ham bolte howeń* or *howenge.*

تُم بولتي هوُو -هووگي *tum bolte ho,o* or *ho,oge.*

وي بولتي هووين -هووينگي *we bolte howeń* or *howenge.*

2. *Máżí mutashakkí* or *Mashkúk*, 'past dubious.'

English—'I may *or* shall have spoken.'

مَين بولا هوُون -هوُونگا *main bolá ho,ún* or *hoúngá.*

تُو بولا هووي -هوويگا *tú bolá howe* or *howegá.*

وُہ بولا هووي -هوويگا *wuh bolá howe* or *howegá.*

هم بولي هووين -هووينگي *ham bole howeń* or *howenge.*

تُم بولي هوُو -هوُوگي *tum bole ho,o* or *ho,oge.*

وي بولي هووين -هووينگي *we bole howeń* or *howenge.*

3. *Máżí shartiya* or *máżí mutamanní.*

Past Conditional.

English—'Had I been speaking,' *or* 'had I spoken.'

بولتا هوتا ـ بولا هوتا { مَين *main*, تُو *tú*, وُہ *wuh* } *boltá hotá*, or *bolá hotá.*

بولتي هوتي ـ بولي هوتي { هم *ham*, تُم *tum*, وي *we* } *bolte hote*, or *bole hote.*

b. Of these three tenses, the first is of rare occurrence; the second is more common, and the future form of the auxiliary is more usual than the aorist in both tenses. The third tense, or past conditional, is of very rare occurrence under the above form, its place being generally supplied by the simpler form مَیں بولتا *maiṅ boltá*, the first of the tenses from the present participle, which on account of its various significations we have given under the appellation of the *Indefinite Tense*. In the 'Father of Hindústání Grammars,' that of Dr. Gilchrist, 4to. Calcutta, 1796, and also in two native treatises in our possession, the various forms '*maiṅ boltá*,' '*maiṅ boltá hotá*,' '*maiṅ boltá hú,á hotá*,' and '*maiṅ bolá hotá*,' are all included under the appellation of *mází sharṭí*, or *mází mutamannì*, that is, 'Past Conditional.' It is true, the form '*maiṅ boltá*' has occasionally a present signification, but to call it a present tense, as is done in some of our grammars, is leading the student into a gross error, as we shall shew hereafter.

40. We shall now give an example of a transitive verb, which, as we have already hinted, is liable to a peculiarity in those tenses which are formed from the past participle. The full explanation of this anomaly belongs to the Syntax. Suffice it here to say that the construction resembles to a certain extent the passive voice of the corresponding tenses in Latin. Thus for example, the sentence, 'He has written one letter,' may in Latin, and in most European tongues, be expressed in two different ways, by which the assertion amounts to exactly the same thing, viz., '*Ille unam epistolam scripsit*,' or '*Ab illo una epistola scripta est.*' Now these two modes of expression convey the same idea to the mind, but in Hindústání the latter form only is allowed; thus '*us-ne ek chiṭhí likhí hai*,' literally, 'by him one letter has been written.' Hence, in Hindústání those tenses of a transitive verb which are formed from the past

participle, will have their nominative cases changed into that form of the ablative expressive of the agent. What ought to be the accusative of the sentence will become the real nominative, with which the verb agrees accordingly, except in some instances when it is requisite that the accusative should have the particle *ko* affixed, in which case the verb is used in its simplest form of the masculine singular, as we have given it below.

a. It is needless to say that in all verbs the tenses from the root and present participle are formed after the same manner, and the peculiarity above alluded to is limited to transitive verbs only,— and to only *four tenses* of these,—which it is particularly to be wished that the student should well remember. In the following verb, مارنا *márná*, 'to beat *or* strike,' we have given all the tenses in ordinary use, together with their various oriental appellations, as given in a treatise on Hindústání Grammar, compiled by a munshí in the service of Mr. Chicheley Plowden. It is a folio volume, written in Hindústání, but without author's name, date, or title.

Infinitive (*maṣdar*) مارنا *márná*, 'To beat.'

مار *már*, 'beat thou; مارتا *mártá*, 'beating'; مارا *márá*, 'beaten.'

1. TENSES OF THE ROOT:—

Aorist (*muẓári'*).

Singular.	Plural.
مَیں ماروں I may beat.	هم ماریں we may beat.
تُو ماري thou mayst beat.	تم مارو you may beat.
وُہ ماري he may beat.	وي ماریں they may beat.

Future (*mustaḳbil*).

مَیں ماروںگا I shall *or* will beat.	هم ماریںگي we shall *or* will beat.
تُو ماریگا thou shalt *or* will beat.	تم ماروگي you shall *or* will beat.
وُہ ماریگا he shall *or* will beat.	وي ماریںگي they shall *or* will beat.

Imperative (*amr*).

Singular.	Plural.
مَين مارُون let me beat.	هم مارين let us beat.
تو مار beat thou.	تم مارد beat ye or you.
وُه ماري let him beat.	وي مارين let them beat.

Respectful form—Máriye, máriyo, or máriyegá.

2. TENSES OF THE PRESENT PARTICIPLE :—

Indefinite, or *Past Conditional* (*mázi shartí or mázi mutamanni*).

مَين مارْتا I beat, *etc.*	هم مارْتے we beat.
تو مارْتا thou beatest.	تم مارْتے ye beat.
وُه مارْتا he beats.	وي مارْتے they beat.

Present (*hál*).

مَين مارْتا هُون I am beating.	هم مارْتے هَين we are beating.
تو مارْتا هَي thou art beating.	تم مارْتے هو you are beating.
وُه مارْتا هَي he is beating.	وي مارْتے هَين they are beating

Imperfect (*istimrárí*).

مَين مارْتا تها I was beating.	هم مارْتے تهے we were beating
تو مارْتا تها thou wast beating.	تم مارْتے تهے you were beating
وُه مارْتا تها he was beating.	وي مارْتے تهے they were beating.

Present Dubious (*hál i mutashakkik*).

English—'I may, shall, *or* will be beating.'

مَين مارْتا هوُنْگا	هم مارْتے هووينْگے
تو مارْتا هوويگا	تم مارْتے هوُوگے
وُه مارْتا هوويگا	وي مارْتے هووينْگے

3. TENSES OF THE PAST PARTICIPLE :—

Peculiarity.—All the nominatives assume the case of the agent, characterised by the post-position نے *ne*, the verb agrees with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

Past Absolute (*máżí mutlak*).

English—'I beat *or* did beat,' *etc.* Literally, 'It is *or* was beaten by me, thee, him, us, you, *or* them.'

Singular.		Plural.	
مارا { مَین نی *main ne* تُو نی *tú ne* اُس نی *us ne* }	*márá.*	مارا { هم نی *ham ne* تُم نی *tum ne* اُن نی *un ne* }	*márá.*

Perfect or *Past Proximate* (*máżí karíb*).

English—'I have beaten.' Literally, 'It has been, (is) beaten, by me, thee, him,' *etc.*

مارا { مَین نی *main ne* تُو نی *tú ne* اُس نی *us ne* }	*márá* *hai.*	مارا { هم نی *ham ne* تُم نی *tum ne* اُن نی *un ne* }	*márá* *hai.*

Pluperfect, or *Past Remote* (*máżí ba'íd*).

English—'I had beaten.' Literally, 'It was beaten by me, thee, him,' *etc.*

مارا { مَین نی *main ne* تُو نی *tú ne* اُس نی *us ne* }	*márá* *thá.*	مارا { هم نی *ham ne* تُم نی *tum ne* اُن نی *un ne* }	*márá* *thá.*

Past Dubious (*máżí mashkúk*).

English—'I shall have beaten,' *i.e.* 'It shall have been beaten by me, thee,' *etc.*

مارا { مَین نی *main ne* تُو نی *tú ne* اُس نی *us ne* }	*márá* *hogá.*	مارا { هم نی *ham ne* تُم نی *tum ne* اُن نی *un ne* }	*márá* *hogá.*

All the other parts formed as in the verb *bolná*.

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindústání verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the

various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

INFINITIVES.	PAST PARTICIPLES.			
	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
جانا *jáná*, To go	گيا *gayá*	گئي *ga,i*	گئي *ga,e*	گئين *ga,in*
کرنا *karná*, to do	کيا *kiyá*	کي *ki*	کيئي *ki,e*	کين *kin*
مرنا *marná*, to die	مُؤا *mú,á*	مُوئي *mú,i*	مُوئي *mú,e*	مُوين *mú,in*
هونا *honá*, to be	هُؤا *hú,á*	هُوئي *hú,i*	هُوئي *hú,e*	هُوئين *hú,in*
دينا *diná*, to give	دِيا *diyá*	دِي *di*	دِيئي *di,e*	دِين *din*
لينا *liná*, to take	لِيا *liyá*	لِي *li*	لِيئي *li,e*	لِين *lin*

a. Of these, *jáná* and *marná* are neuter or intransitive, and conjugated like *bolná*. The conjugation of *honá* we have already given in full, and that of *karná*, *diná*, and *liná*, is like *márná*, 'to beat.' It would be utterly ridiculous, then, to call any of these an irregular verb; for, at the very utmost, the deviation from the general rule is not so great as in the Latin verbs, *do, dedi, datum*; or *cerno, crevi*, etc., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honá, diná*,[1] and *liná*, are merely on the score of euphony. The verb *jáná* takes its infinitive and present participle evidently from the Sanskrit root या *yá*, the *y* being convertible into *j*, as is well known, in the modern tongues of Sanskrit origin. Again, the past participle *gayá*, seems to have arisen from the root गम्, which also denotes 'to go.' In the case of *karná*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root कृ *kri*, and at the same time there would appear to have been another infinitive, *kiná*, directly from the Sanskrit root, by changing the *ri* into *i*,; hence the respectful imperative of this verb has two forms, *kariye* and *kijiye*, while the past participle *kiyá* comes from *kiná*, the same as *piyá* from *piná*, 'to

[1] The verb *diná* makes *dijiye*, etc., and *liná*, *lijiye*, etc., in the respectful imperative.

drink.' Lastly, *marná, mar,* is from the modified form of म्रि *mri*; at the same time the form *múná,* whence *mú,á,* may have been in use; for we know that in the Prákrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u,* and the Prákrit participle is *múdo,* for the Sanskrit *mrito;* just as from the Sanskrit verbal noun *prichhana,* we have the Hindústání *púchhná,* 'to ask,' through the Prákrit *puchhana.*

42. *Passive Voice.*—In Hindústání the use of the passive voice is not nearly so general as it is in English and other European languages. It is regularly formed by employing the past (or passive) participle of an active or transitive verb along with the neuter verb جانا *jáná,* 'to go,' or 'to be.' The participle thus employed is subject to the same inflection or variations as an adjective purely Indian (*v.* page 33), ending in ا *á.* Of the verb *jáná* itself, we have just shown that its past participle is *gayá,* which of course will run through all the tenses of the past participle, as will be seen in the following paradigm.

Infinitive, مارا جانا *márá jáná,* 'To be beaten.'
Imperative, مارا جا *márá já,* 'be thou beaten.'
Present Participle, مارا جاتا *márá játá,* 'being beaten.'
Past Participle, مارا گیا *márá gayá,* 'beaten.'

TENSES OF THE ROOT.

Aorist.

Singular.	Plural.
مَين ماري جاؤن I may be beaten.	هم ماري جاوين we may be beaten.
تُو مارا جاوي thou mayest be beaten.	تُم ماري جاؤ you may be beaten.
وُہ مارا جاوي he may be beaten.	وي ماري جاوين they may be beaten.

Future.

Singular.	Plural.
مَين مارا جاؤنگا I shall *or* will be beaten.	هم ماري جاوينگي we shall *or* will be beaten.
تُو مارا جاويگا thou shalt *or* wilt be beaten.	تُم ماري جاؤگي you shall *or* will be beaten.
وُہ مارا جاويگا he shall *or* will be beaten.	وي ماري جاوينگي they shall *or* will be beaten.

Imperative.

مَين مارا جاؤن let me be beaten.	هم ماري جاوين let us be beaten.
تُو مارا جا be thou beaten.	تُم ماري جاؤ be ye beaten.
وُہ مارا جاوي let him be beaten.	وي ماري جاوين let them be beaten.

TENSES OF THE PRESENT PARTICIPLE.

Conditional.

اگر مَين مارا جاتا if I be, *or* had been, beaten.	اگر هم ماري جاتي if we be, *or* had been, beaten.
اگر تُو مارا جاتا if thou be, *or* hadst been, beaten.	اگر تُم ماري جاتي if you be, *or* had been, beaten.
اگر وُہ مارا جاتا if he be, *or* had been, beaten.	اگر وي ماري جاتي if they be, *or* had been, beaten.

Present.

مَين مارا جاتا هُون I am being beaten.	هم ماري جاتي هَين we are being beaten.
تُو مارا جاتا هَي thou art being beaten.	تُم ماري جاتي هو you are being beaten.
وُہ مارا جاتا هَي he is being beaten.	وي ماري جاتي هَين they are being beaten.

Imperfect.

Singular.	Plural.
مَين مارا جاتا تها I was beaten *or* being beaten.	هم ماري جاتي تهي we were beaten.
تُو مارا جاتا تها thou wast beaten.	تُم ماري جاتي تهي you were beaten.
وُہ مارا جاتا تها he was beaten.	وي ماري جاتي تهي they were beaten.

TENSES OF THE PAST PARTICIPLE.

Past.

مَين مارا گيا I was beaten.	هم ماري گئي we were beaten.
تُو مارا گيا thou was beaten.	تُم ماري گئي you were beaten.
وُہ مارا گيا he was beaten.	وي ماري گئي they were beaten.

Perfect.

مَين مارا گيا هَون I have been beaten.	هم ماري گئي هَين we have been beaten.
تُو مارا گيا هَي thou hast been beaten.	تُم ماري گئي هو you have been beaten.
وُہ مارا گيا هَي he has been beaten.	وي ماري گئي هَين they have been beaten.

Pluperfect.

مَين مارا گيا تها I had been beaten.	هم ماري گئي تهي we had been beaten.
تُو مارا گيا تها thou hadst been beaten.	تُم ماري گئي تهي you had been beaten.
وُہ مارا گيا تها he had been beaten.	وي ماري گئي تهي they had been beaten.

a. Muhammad Ibrahím Munshí, the author of an excellent Hindústání grammar entitled 'Tuhfae Elphinstone,' printed at Bombay, 1823, would seem to conclude that the Hindústání has no passive voice at all. He says, p. 44, "Dr. Gilchrist and Mr. Shakspear are of opinion that there is a passive voice in Hindústání, formed by compounding the past participle of active verbs with the verb جانا; but

the primitive signification of this verb ('to go') seems so irreconcileable with the simple state of 'being,' as to render it improbable that it could ever be used in the same manner as the substantive verbs of other languages." Now, the fact is, that the worthy Munshí is carried too far, principally from a strong propensity to have a slap at his brother grammarians, Messrs. Gilchrist and Shakespear, whom he hits hard on every reasonable occasion; and, in addition to this, the passive voice in his native language is of rare occurrence. But there is undoubtedly such a thing as a regular passive voice occasionally to be met with, and it is formed with the verb جانا *jáná*, 'to go,' as an auxiliary. Nor is the connection of *jáná*, 'to go,' with the passive voice so very *irreconcileable* as the Munshí imagines. In Gaelic, the very same verb, viz., 'to go,' is used to form the passive voice, though in a different manner, the verbal noun denoting the action being used as a nominative to the verb 'to go;' thus the phrase, "he was beaten," is in Gaelic literally "the beating of him went," *i. e.*, 'took place,' which is not very remote from the Hindústání expression. Again, in Latin, the phrase, "I know that letters will be written," is expressed by "Scio literas scriptum iri," in which the verb 'to go,' enters as an auxiliary: to say nothing of the verb *veneo* (*ven* + *eo*), 'to be sold.'

b. We have seen in the conjugation of *márná*, 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed; as اُس سپاہي نے ایک مرد مارا ہے *us sipáhí-ne ek mard márá hai*, 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown or the assertion merely made in general terms, the regular form of the passive is used; as, *ek mard márá gayá*, 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard-ne mar khá,i hai*, 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindústání is, that the language abounds with primitive simple verbs of a passive or neuter signification which are rendered active by certain modifications which we are about to state. Thus جلنا *jalná* signifies 'to burn,' or 'take fire,' in a neuter sense; and becomes an active or transitive verb by inserting the vowel ا *á*, between

the root and the termination نا *ná* of the infinitive as, جلانا *jaláná*, 'to kindle *or* set on fire;' and this becomes causal or doubly transitive by assuming the form جلوانا *jalwáná*, 'to cause to be set on fire,' as will be more amply detailed in the next paragraph.

DERIVATIVE VERBS.

43. In Hindústání a primitive verb, if neuter, is rendered active, as we have just hinted, by certain modifications of, or additions to, its root. In like manner, an active verb may, by a process somewhat similar, be rendered causal or doubly transitive. The principal modes in which this may be effected are comprised under the following

Rules.

1. By inserting the long vowel ا *á* between the root and the نا *ná* of the infinitive of the primitive verb; thus, from پکنا *pakná*,—a neuter verb, 'to grow ripe,' 'to be got ready' (as food),—becomes پکانا *pakáná* (active), 'to ripen, *or* make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter و *w* between the root and the modified termination انا *áná;* thus, from پکانا *pakáná*, 'to make ready,' inserting the letter و *w*, we get the causal form پکوانا *pakwáná*, 'to cause (another) to make (any thing) ready.' To show the use of the three forms of the verb, we will add a few plain examples. 1. کھانا پکتا ہے *kháná paktá hai*, 'the dinner is getting ready, cooking, or being cooked.' 2. باورچی کھانا پکاتا ہے *báwarchí kháná pakátá hai*, 'the cook is (himself) cooking the dinner *or* food;' 3. مہمانْدار کھانا پکواتا ہے *mihmándár kháná pakwátá hai*, 'the host is causing dinner to be cooked.' These examples show the copiousness of the Hindústání verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindústání has a distinct expression for each. And the form پکوانا *pakwáná* in the last example is much more neat and concise

than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.' In like manner, the neuter جلنا *jalná*, 'to burn,' *jaláná*, 'to kindle,' and *jalwáná*, 'to cause to be kindled;' for example, *batti jalti hai*, 'the candle burns;' a man will say to his servant, *batti-ko jaláo*, 'light the candle (yourself),' but he may say to his munshí, *batti-ko jalwáo*, 'cause the candle to be lit (by others).'

2. When the root of the primitive verb is a monosyllable with any of the long vowels ا *á*, و *o* or *ú*, and ي *e* or *i*, the latter are shortened in the active and causal forms, that is, the ا of the root is displaced by fatha, the و by *ẓamma*, and the ي by *kasra*; as, جاگنا *jágná*, 'to be awake,' جگانا *jagáná*, 'to awaken,' or 'rouse up,' جگوانا *jagwáná*, 'to cause to be roused up;' بولنا *bolná*, 'to speak,' بُلانا *buláná*, 'to call,' بُلوانا *bulwáná*, 'to cause to be called, to send for;' so بھولنا *bhúlná*, 'to forget,' بھُلانا *bhuláná*, 'to mislead,' بھلوانا *bhulwáná*, 'to cause to be misled;' لیٹنا *leṭná*, 'to lie down,' لِٹانا *liṭáná*, 'to lay down,' لِٹوانا *liṭwáná*, 'to cause to be laid down;' بھیگنا *bhígná*, 'to be wet,' بھگانا *bhigáná*, 'to wet, بھگوانا *bhigwáná*, 'to cause to be made wet.' When the vowel-sound of the root consists of the strong diphthongs ـَو *au*, and ـَي *ai*, these undergo no change, and consequently such words fall under Rule 1; as, دَوڑنا *daurná*, 'to run,' دَوڑانا *daurána*; پَیرنا *pairná*, 'to swim,' پَیرانا *pairáná*. The verb بَیٹھنا *baiṭhná*, 'to sit,' makes بِٹھانا *biṭhána* or بَیٹھانا *baiṭhána*, also بِٹھلانا *biṭhlána*, etc. *Vide* No. 4, below.

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long; that is, fatha becomes ا *á*; as *ẓamma* becomes و *o*[1] (or *ú*), and *kasra* becomes ي *e* (or *i*): as, پلنا *palná*, 'to

[1] The forms *e* and *o* are by far the most common; the *i* and *ú* comparatively rare.

thrive, *or* be nourished,' پالنا *pálná*, 'to nourish;' کھلنا *khulná*, 'to open (of itself'), کھولنا *kholná*, 'to open (any thing).' These form their causals regularly, according to Rule 1; as, کھلوانا *khulwáná*, 'to cause (another) to open (any thing).'

4. A few verbs add لانا *lánd* to the root, modified as in Rule 2; thus, سیکھنا *sikhná*, 'to learn,' سکھانا *sikháná*, and سکھلانا *sikhlánd*, 'to teach;' کھانا *kháná*, 'to eat,' کھلانا *khilánd*, 'to feed;' سونا *sonā*, 'to sleep,' سلانا *sulánd*, 'to lull (asleep);' بیٹھنا *baiṭhná*, 'to sit,' 'to be placed,' has a variety of forms, viz., *biṭhánd*, *baiṭhánd*, *biṭhlánd*, and *baiṭhlánd*; also *baiṭhálná and baiṭhárná*, 'to cause to sit,' 'to set,' or 'cause to be seated.'

5. The following are formed in a way peculiar to themselves:— بکنا *biknd*, 'to be sold,' بیچنا *bechná*, 'to sell;' رہنا *rahná*, 'to stay,' رکھنا *rakhná*, 'to keep, *or* place;' ٹوٹنا *ṭúṭná*, 'to burst,' 'to be broken,' توڑنا *toṛná*, 'to break;' چھوٹنا *chhuṭná*, 'to cease,' 'to go off (as a musket, etc.), چھوڑنا *chhoṛná*, 'to let off,' 'to let go;' پھٹنا *phaṭná*, 'to be rent,' پھاڑنا *phárná*, 'to rend,' پھوٹنا *phúṭná*, 'to crack, *or* split,' پھوڑنا *phoṛná*, 'to burst open' (actively).

6. Verbs are formed from substantives or adjectives by adding انا *dná* or نا *ná*; as from پانی *páni*, 'water,' پنیانا *paniyánd*, 'to irrigate;' so from چوڑا, 'wide,' *chauṛánd*, 'to widen.' A few infinitives spring, as Hindústání verbs, regularly from Arabic and Persian roots, by merely adding نا *ná*. If the primitive word be a monosyllable ending with two consonants, a *fatha* is inserted between the latter, on adding the نا *ná*; as from ترس *tars*, 'fear, pity,' comes ترسنا *taras-ná*, 'to fear;' so from لرز *lurz*, 'trembling,' لرزنا *laraz-ná*; and from بحث *bahs*, 'argument,' *bahas-ná*, 'to dispute,' etc.

General Rule.—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fatha*, on the accession of an additional syllable beginning

with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fatḥa* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fatḥa* between the two consonants, as we have just seen in Rule 6.

COMPOUND VERBS.

44. The Hindústání is peculiarly rich in compound verbs, though it must be admitted that our grammarians have needlessly enlarged the number. We shall, however, enumerate them all in the following list, and, at the same time, point out those which have no title to the appellation. Compound verbs are formed in various ways, as follows:—

I. FROM THE ROOT.

1. INTENSIVES, so called from being more energetic in signification than the simple verb. *Ex.* مار ڈالنا *már-ḍálná*, 'to kill outright,' from مارنا *márná*, 'to strike,' and ڈالنا *ḍálná*, 'to throw down;' رکھ دینا *rakh-dená*, 'to set down,' from رکھنا *rakhná*, 'to place,' and دینا *dená*, 'to give; کھا جانا *khá-jáná*, 'to eat up,' from کھانا *kháná*, 'to eat,' and جانا *jáná*, 'to go,' etc. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs 'to run off,' 'to march on,' 'to rush away,' etc.; thus, *wuh háthí par se gir-paṛá*, 'he fell down from off (or, as the Hindústání has it, more logically, *from upon*) the elephant.'

2. POTENTIALS, formed with سکنا *sakná*, 'to be able;' as بول سکنا *bol-sakná*, 'to be able to speak,' جا سکنا *já-sakná*, 'to be able to go,'

etc. The using the root of a verb in composition with *saknâ* in all its tenses may be viewed as the potential mood of such verb; thus, *maiṅ bol-saktâ hûṅ*, 'I am able to speak,' or 'I can speak;' so *maiṅ bol-sàkâ*, 'I could speak.'

3. COMPLETIVES, formed with چُکنا *chuknâ*, ' 'to have done;' as کھا چُکنا *khâ-chuknâ*, 'to have done eating,' لکھ چُکنا *likh-chuknâ*, 'to have finished writing.' The root of a verb with the future of *chuknâ*, is considered, very properly, as the future perfect of such root; thus, *jab maiṅ likh-chukúngâ*, 'when I shall have done writing,' that is, 'when I shall have written,' 'postquam scripsero.' So, *agar maiṅ likh-chukúṅ*, 'if I may have written, or have done writing,' 'si scripserim.'

II. FROM THE PRESENT PARTICIPLE.

1. CONTINUATIVES, as بکتا جانا *baktâ jânâ*, or بکتا رهنا *baktâ rahnâ*, 'to continue chatting.' This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh mard baktâ jâtâ hai*, 'that man goes on chatting;' *we mard bakte jâte haiṅ*, 'these men go on chatting;' *wuh randi baktî jâtî hai*, 'that woman goes on chatting.'

2. STATISTICALS, آتا گاتي *gâte ânâ*, 'to come singing,' *or* 'in singing;' روتي دوڑنا *rote daurnâ*, 'to run crying.' Here the present participle always remains in the inflected state, like a substantive of the third class, having the post-position *meṅ*, 'in,' understood, hence this is no compound verb properly speaking.

III. FROM THE PAST PARTICIPLE.

1. FREQUENTATIVES: مارا کرنا *mârâ-karnâ*, 'to make a practice of beating;' جایا کرنا *jâyâ-kárnâ*, 'to make a practice of going.'

2. DESIDERATIVES, as بولا چاهنا *bolâ-châhnâ*, 'to wish, *or* to be about, *or* like to speak.'

IV. FROM SUBSTANTIVES OR ADJECTIVES, HENCE TERMED NOMINALS.

From substantives, as from جمع *jam'*, 'collection,' جمع کرنا

jam' karná, 'to collect, *or* bring together,' and جمع ہونا *jam' honá*, 'to be collected, *or* come together;' also from غوطہ *ghoṭa*, 'a plunge,' غوطہ مارنا *ghoṭa márná*, 'to dive,' غوطہ کھانا *ghoṭa kháná*, 'to be dipped.' From adjectives, as from چھوٹا *chhoṭá*, 'small,' چھوٹا کرنا *chhoṭá karná*, 'to diminish;' کالا *kálá*, 'black,' کالا کرنا *kálá karná*, 'to blacken,' such forms of expression, however, are scarcely to be considered as compound verbs.

a. There is a very doubtful kind of compound called a reïterative verb, said to be formed by using together two verbs, regularly conjugated, etc., as بولنا چالنا *bolná chálná*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle; and they are not regularly conjugated, for the auxiliary is added to the last only, as *we bolte chálte haiṅ*, not *bolte haiṅ chálte haiṅ*, 'they converse (chit-chat) together;' so *bol-chál-kar*, not *bol-kar chál-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, etc., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, وہ بولنے لگا *wuh bolne lagá*, 'he began to say;' وہ جانے دیتا ہے *wuh jáne detá hai*, 'he gives (permission) to go;' وہ جانے پاتا ہے *wuh jáne pátá hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindústání language are really five in number, viz.: the Intensive, Potential, Completive, Frequentative and Desiderative. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree in *gender* with the object of the verb, unless the concord be cut off by کو *ko*. Thus: گاڑی کھڑی کر *gárí khaṛí kar*, or گاڑی کو کھڑا کر *gárí-ko khaṛá kar*, 'stop the carriage.' In the latter case only can the verb کھڑا کرنا *khaṛá-karná* be regarded as belonging to the class of compounds.

SECTION IV.

ON THE INDECLINABLE PARTS OF SPEECH—CARDINAL AND ORDINAL NUMBERS—DERIVATION AND COMPOSITION OF WORDS.

I. ADVERBS.

45. The adverbs in Hindústání, like the substantives, adjectives, and verbs, are to be acquired mainly by practice. Hence it would be a mere waste of space to swell our volume with a dry detached list of such words, which in all probability no learner would ever peruse. We shall therefore notice only those which have any peculiarity in their character or formation. As a general rule, most adjectives may be used adverbially when requisite, as is the case in German, and often in English. A series of pure Hindústání adverbs of frequent use is derived from five of the pronouns, bearing to each other a similar relation, as will be seen in the following table. Dr. Gilchrist's old pupils will no doubt recollect with what pains the learned Doctor used to impress upon them the necessity of learning this 'quintuple series,' or, as he called it, 'The philological harp.'

a. Adjectives and adjective pronouns, when used adverbially, remain uninflected in the simplest form, viz., that of the nominative singular masculine; as, وُہ بہُت اچّھا لکھّتا ہَي *wuh bahut achchhá likhtá hai,* 'he writes very well.' This is exactly the rule in German, 'er schreibt sehr gut.' In the following series, accordingly, numbers 5, 6, and 7, are merely the adjective or indefinite pronouns, formerly enumerated, employed as adverbs.

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, یِہہ YIH, وُہ WUH, کَون KAUN, جَون JAUN, تَون TAUN, AS UNDER:

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
یہہ *yih*, this.	وُہ *wuh*, that.	کَون *kaun*, who?	جَون *jaun*, who, which.	تَون *taun*, that same.
1 اب *ab*, now.	اُس وقت *us-wakt*, then.	کب *kab*, / کد *kad*, when?	جب *jab*, / جد *jad*, when.	تب *tab*, / تد *tad*, then.
2 یہاں *yahán*, here.	وہاں *wahán*, there.	کہاں *kahán*, where?	جہاں *jahán*, wherever.	تہاں *tahán*, there.
3 اِدّھر *idhar*, hither.	اُدّھر *udhar*, thither.	کِدّھر *kidhár*, whither?	جِدّھر *jidhar*, whither.	تِدّھر *tidhar*, thither.
4 یُوں *yún*, this.	وُوں *wún*, in that way.	کیُوں *kyún*, how?	جیُوں *jyún*, as.	تیُوں *tyún*, so.
5 اَیسا *aisá*, like this.	وَیسا *waisá*, like that.	کَیسا *kaisá*, like what?	جَیسا *jaisá*, like which.	تَیسا *taisá*, like that same.
6 اِتّا *ittá*, / اِیتا *etá*, this much.	اُتّا *uttá*, / اوتا *otá*, that much.	کِتا *kittá*, / کیتا *ketá* how much?	جِتّا *jittá*, / جیتا *jetá*, as much.	تِتا *tittá*, / تیتا *tetá*, so much.
7 اِتّنا *itná*, / اِیتّنا *etná*, this many.	اُتّنا *utná*, / اُوتّنا *útná*, that many.	کِتنا *kitná*, / کیتّنا *ketná*, how many?	جِتّنا *jitná*, / جیتّنا *jetná*, as many.	تِتّنا *titná*, / تیتّنا *tetná*, so many.

a. From the first class we have other adverbs rendered more emphatic by the addition of هِي *hi*, etc. Thus: ابھي *abhi*, 'just now,' کبھي *kabhi*, کبھُو *kabhú*, or کدھي *kadhi*, 'ever,' *etc.* From the second class, by changing اں *án* into ین *ín*; thus, یہیں *yahín*, exactly here,' کہیں *kahín*, 'whereabouts, somewhere,' etc. From the fourth, by adding ہِین *hín*; یُونہِین *yúnhín*, 'in this very way,' وُونہِین *wúnhín*, 'thereupon, at that very time, exactly, the same as before,' etc.

b. From among these may also be formed, by means of postpositions, etc., a number of useful compounds; as اب تک *ab-tak*, or اب تلک *ab-talak*, 'till now;' کب تک *kab-tak*, 'till when,' etc.; کبھي کبھي *kabhi kabhi*, 'sometimes;' کبھي نہ کبھي *kabhi na kabhi*, 'some time or other;' جہاں تہاں *jahán tahán*, 'here and there;' جہاں کہیں *jahán káhín*, 'wherever;' اور کہیں *aur kahín*, 'somewhere else;' جب کبھي *jab kabhi*, 'whenever;' کیُون کر *kyún kar*, 'how?'

c. A few adverbs of time have a twofold signification, *i.e.* past or future, according to circumstances; thus, کل *kal*, 'to-morrow, *or* yesterday;' پرسون *parsoń*, 'the day after to-morrow, *or* the day before yesterday;' ترسون *tarsoń*, 'the third day from this, past, *or* to come;' نرسون *narsoń*, 'the fourth day from this.' The time is restricted to past or future by the tenses of the verb and by the context of the sentences in which such words are found.

d. Many adverbs occur from the Arabic and Persian languages; as قضارا *kazárá* (or قضاکار *kazákár*), 'by chance,' from قضا *kazá*, 'fate,' etc., and را *rá*, the sign of the objective case; چگونہ *chigúna*, 'how;' باري *báre*, 'once, at last;' بارہا *bárhá* (pl.), 'often (times);' شاید *sháyad*, 'perhaps (Hindústání هو تو هو *ho tó ho*, it may be);' خواہ نہ خواہ *khwáh na khwáh*, 'volens-nolens, positively, at all events;' و غیرہ *wa ghaira*, 'et-cetera,' etc.; فقط *fakat*, 'merely, finis.'

e. Adverbs purely Arabic occur chiefly as follows: 1. Simply a noun with the article; thus, القصّہ *alkissa* (literally, 'the story'); and الغرض *algharaz* (literally, 'the end, purport,' *etc.*), 'in short;' الحال *alhál* (the present), 'at this time;' البتہ *albatta*, 'certainly;' *etc.*

2. The Arabic noun in the accusative case, marked with the termination اً‍ـ *an* (p. 20); thus, اتّفاقاً *ittifáḳan*, 'by chance,' (from اتّفاق *ittifáḳ*, 'fortune, accident,' *etc.*); اصْلاً *aṣlan* (or اصْلا *aṣlá*), 'by no means;' مِثْلاً *miṣlan*, 'for example,' (from مِثْل *miṣl*, 'parable, similitude'); خُصُوصاً *khuṣúṣan*, 'especially,' *etc.* Lastly, a noun with a proposition; as, بالفعل *bi-l-fi'l*, 'in fact;' فِي ٱلحال *fi-l-ḥál*, (in the present), فِي ٱلفَور *fi-l-faur* (in the heat), all signifying 'instantly, immediately;' فِي ٱلحقِيقَت *fi-l-ḥaḳíḳat* (in truth), 'really;' يعْنِي *ya'ní*, 'that is to say, to wit, viz.'

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood, as, اِس طرح *is ṭaraḥ*, 'in this manner;' كِس طرح *kis ṭaraḥ*, 'how?' *etc.*; كِس واسْطي *kis wáṣṭe*, 'why?' *i.e.* 'for what reason?' and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, هنْسْكر *hanskar*, 'laughingly,' سوچْكر *sochkar*, 'deliberately,' from هنْسْنا *hansná*, 'to laugh,' سوچْنا *sochná*, 'to think,' اُس نے هنْسْكر كہا *us-ne hanskar kahá*, 'he laughingly (or having laughed) said.'

II. PREPOSITIONS.

46. The prepositions in Hindústání are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition كے *ke* after it; as, مرْد كے آگے *mard-ke áge*, 'before the man,' literally, 'in front of the man'; while those that are feminine require the word they govern to have كِي *kí*; as, شهْر كِي طرف *shahr-kí ṭaraf*,

'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *áge mard-ke*, or *mard-ke áge*, with equal propriety.

The following is an alphabetical list of masculine prepositions requiring the nouns which they govern to have the genitive with *ke*, for reasons explained in the beginning of the Syntax.

آگے *ágе*, before, in front.
اَندر *andar*, within, inside.
اُوپر *úpar*, above, on the top.
باعث *bá'is*, by reason of.
باہر *báhar*, or *báhir*, without (not within.)
بجائے *ba-já,e*, instead.
بدلے *badle*, or بدل *badal*, instead.
بِدُون *bidún*, without, except.
برابر *barábar*, equal to, opposite to.
براے *baré,e*, for, on account of.
بعد *ba'd*, after (as to time).
بغیر *baghair*, without, except.
بِن *bin*, بِنا *biná*, without.
بیچ *bích*, in or among.
پار *pár*, over (other side).
پاس *pás*, by, near.
پیچھے *pichhe*, behind, in the rear.
تلے *tale*, under, beneath.
تئیں *ta,in*, to, up to.
خارج *kháríj*, without, outside.
درمیان *dar-miyán*, in the midst, between, among.
ساتھ *sáth*, with (in company).
سامھنے *sámhne*, before, in front.
سبب *sabab*, by reason of.
سوا *siwá* or *siwá,e*, except.
عوض *'iwaz*, instead, for.
قبل *kabl*, before, (time).
قریب *karíb*, near.
کنے *kane*, near, with.
گرد *gird*, round, around.
لئے *liye*, for, on account of.
مارے *máre*, through (in consequence of).
مطابق *mutábik*, conformable to.
موافق *múáfik*, according to.
موجب *mújib*, or بموجب *ba-mújib*, by means of.
نزدیک *nazdík*, near.
نیچے *níche*, under, beneath.
واسطے *wáste*, for, on account of.
ہاتھ *háth*, in the power of, by means of.

The following prepositions being feminine, require the words they govern to have the genitive with *ki*.

بابت *bábat*, respecting, concerning.

بدولت *ba-daulat*, by means of.

بمدد *ba-madad*, by aid of.

جهت *jihat*, on account of.

خاطر *khatir*, for the sake of.

طرح *ṭarah*, after the manner of, like.

طرف *ṭaraf*, towards.

معرفت *ma'rifat*, by, or through.

نسبت *nisbat*, relative to.

Some of the feminine prepositions, when they come *before* the word they govern, require such word to have the genitive in *ke*, instead of *ki*. This is a point well worthy of examination, and we reserve the investigation of it till we come to the Syntax.

a. We have applied the term preposition to the above words with a view to define their *use* and *meaning*, not their mere *situation*. In most grammars they are absurdly called *Compound Post-positions*, on the same principle, we believe, that *lucus*, 'a *dark grove*,' is said to come from *lucere*, 'to shine,' or *lux*, 'light.' But in sober truth, what we have called prepositions here, are neither compounds, nor necessarily *post-positive*; and we make it a rule never to countenance a new term unless it be more explicit than those already established and familiar. In Greek, Latin, and Old English, the prepositions frequently follow the word which they govern, but this does not in the least alter their nature and use.

b. Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed with words from those languages.

از *az*, from, by.

الا *illá*, except, besides.

با *bá*, with (possessed of).

به or ب *ba* (or *bi*), in, by.

بي *be*, without (deprived of).

بر *bar*, on, in, at.

برائ *barái,e*, for (on account of).

بلا *bilá*, without (*sine*).

در *dar*, in, within.

علي *'alá*, upon, above.

عن *'an*, from.

عند *'ind*, near, with.

في *fi*, in.

ك *ka*, according to, like.

ل *la* or *li*, to, for

مع *ma'*, with

من *min*, from.

III. CONJUNCTIONS.

47. The conjunctions have no peculiarity about them; we shall therefore add a list of the more useful of them in alphabetical order.

از بسکه *az bas-ki*, since, for as much as.
اگر *agar*, گر *gar*, if.
اگرچه *agarchi*, although.
امّا *ammá*, but, moreover.
اور *aur*, and, also.
بلکه *balki*, but, on the contrary.
بهي *bhi*, also, indeed.
پر *par*, but, yet.
پس *pas*, thence, therefore.
تو *to*, then, consequently.
جبتک *jabtak*, until, while.
جو *jo*, if, when.
حال آنکه *ḥál-ánki*, whereas, notwithstanding.
خواه *khwáh*, either, or.
که *ki*, that, because, than.
تاکه *táki*, that, in order that.
کیونکه *kyúnki*, because.
گویا *goyá*, as if.
گوکه *go-ki*, although.
لیکن *lekin*, but, however.
مگر *magar*, except, unless.
نہین تو *nahín-to*, otherwise.
نیز *niz*, also, likewise.
و, وَ *wa*, and, but.
ور *war*, for, وَگر *wa-gar*, and if.
ورنه *war-na*, and if not, unless.
هم *ham*, also, likewise.
هرچند *harchand*, although.
هنوز *hanoz*, yet, still.
یا *yá*, or, either.

IV. INTERJECTIONS.

48. These scarcely deserve the appellation of 'part of speech;' we shall therefore content ourselves by enumerating a few of common occurrence.

شاباش *shábásh* (i. e. شاد باش *shád básh*,) 'happiness *or* good luck to you!' آفرین *áfrín* 'blessings on you,' واه واه *wáh wáh* 'admirable!' کیا خوب *kyá khúb* 'how excellent!' دهن دهن *dhan-*

dhan 'how fortunate!' واہ جي *wáh jí*, كيا بات هَي *kyá bát hai* 'what an affair!' all express joy, admiration and encouragement, like 'bravo! well done!' etc. But باپ ري *báp re* (*lit.*, O father) 'astonishing! dreadful!' هائي هائي *h,áe h,áe*, or هَي هَي *hai hai*, واءي واءي *wá,e wá,e*, وَاءي وَيلا *wá,e wailá*, 'alas, alas! alackaday! woe is me!' هٹ *hat*, چِهي چِهي *chhí chhí*, 'tush, pshaw, pish, fie fie!' دُر *dur*, 'avaunt!' express sorrow, contempt, and aversion. اَي *ai*, او *o*, 'Oh!' ري *re* or اري *are*, 'holla you!' are used in calling attention: the two last in a disrespectful way. ري *re* (m.) or رِي *rí* (f.) agrees in gender with the object of address; as, لَونڈي ري *launḍe re*, 'you boy!' لَونڈِي رِي *launḍí rí*, 'you girl!'

NUMERALS.

49. The Hindústání numeral adjectives, 'one,' 'two,' 'three,' etc., up to a hundred, are rather irregular, at least in appearance, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This, however, would not greatly benefit the student, who must, in the meantime, learn them by heart as soon as he can.

FIGURES.			NAMES.	FIGURES.			NAMES.
	ARABIC.	INDIAN.			ARABIC.	INDIAN.	
1	١	१	ايک *ek.*	6	٦	६	چهه *chha.*
2	٢	२	دو *do.*	7	٧	७	سات *sát.*
3	٣	३	تِين *tin.*	8	٨	८	آٹھ *áṭh.*
4	۴	४	چار *chár.*	9	٩	९	نَو *nau.*
5	٥	५	پانچ *pánch.*	10	١٠	९०	دس *das.*

FIGURES.			NAMES.	FIGURES.			NAMES.
	ARABIC.	INDIAN.			ARABIC.	INDIAN.	
11	۱۱	११	اِگارہ *igárah.*	31	۳۱	३१	اِکتیس *iktis.*
12	۱۲	१२	بارہ *bárah.*	32	۳۲	३२	بتیس *batis.*
13	۱۳	१३	تیرہ *térah.*	33	۳۳	३३	تیتیس *tétis.*
14	۱۴	१४	چودہ *chaudah.*	34	۳۴	३४	چوتیس *chautis.*
15	۱۵	१५	پنْدْرہ *pandrah.*	35	۳۵	३५	پَینْتیس *paintis.*
16	۱۶	१६	سولہ *sólah.*	36	۳۶	३६	چھتّیس *chhattis.*
17	۱۷	१७	سترہ *satrah.*	37	۳۷	३७	سَینْتیس *saintis.*
18	۱۸	१८	اٹھارہ *aṭhárah.*	38	۳۸	३८	اٹّھتیس *aṭhtis.*
19	۱۹	१९	اُنیس *unis.*	39	۳۹	३९	اُنْتالیس *untális.*
20	۲۰	२०	بیس *bis.*	40	۴۰	४०	چالیس *chális.*
21	۲۱	२१	اِکّیس *ikkis.*	41	۴۱	४१	اِکْتالیس *iktális.*
22	۲۲	२२	بائیس *bá,is.*	42	۴۲	४२	بیالیس *bé,ális.*
23	۲۳	२३	تئیس *té,is.*	43	۴۳	४३	تیتالیس *tétális.*
24	۲۴	२४	چوبیس *chaubis.*	44	۴۴	४४	چَوالیس *chau,ális.*
25	۲۵	२५	پچیس *pachis.*	45	۴۵	४५	پَینْتالیس *paintális.*
26	۲۶	२६	چھبّیس *chhabbis.*	46	۴۶	४६	چھیالیس *chhi,ális.*
27	۲۷	२७	ستائیس *satá,is.*	47	۴۷	४७	سَینْتالیس *saintális.*
28	۲۸	२८	اٹھائیس *aṭhá,is.*	48	۴۸	४८	اٹّھتالیس *aṭhtális.*
29	۲۹	२९	اُنتیس *untis.*	49	۴۹	४९	اُنچاس *unchás.*
30	۳۰	३०	تیس *tis.*	50	۵۰	५०	پچاس *pachás.*

FIGURES.			NAMES.	FIGURES.			NAMES.
	ARABIC.	INDIAN.			ARABIC.	INDIAN.	
51	٥١	५१	اِکاون *ikáwan.*	71	٧١	७१	اِکہتّر *ikhattar.*
52	٥٢	५२	باون *báwan.*	72	٧٢	७२	بہتّر *bahattar.*
53	٥٣	५३	تِرپن *tirpan.*	73	٧٣	७३	تِہتّر *tihattar.*
54	٥٤	५४	چَوّن *chauwan.*	74	٧٤	७४	چَوہتّر *chauhattar.*
55	٥٥	५५	پچپن *pachpan.*	75	٧٥	७५	پچہتّر *pachhattar.*
56	٥٦	५६	چھپّن *chhappan.*	76	٧٦	७६	چِھہتّر *chhihattar.*
57	٥٧	५७	ستّاون *sattáwan.*	77	٧٧	७७	ستہتّر *sathattar.*
58	٥٨	५८	اٹھاون *aṭháwan.*	78	٧٨	७८	اٹھہتّر *aṭhhattar.*
59	٥٩	५९	اُنسٹھ *unsaṭh.*	79	٧٩	७९	اُناسِي *unási.*
60	٦٠	६०	ساٹھ *sáṭh.*	80	٨٠	८०	اسّي *assi.*
61	٦١	६१	اِکسٹھ *iksaṭh*	81	٨١	८१	اِکاسِي *ikási.*
62	٦٢	६२	باسٹھ *básaṭh.*	82	٨٢	८२	بیاسِي *bé,ási.*
63	٦٣	६३	تِرسٹھ *tirsaṭh.*	83	٨٣	८३	تِراسِي *tirási.*
64	٦٤	६४	چَوسٹھ *chausaṭh.*	84	٨٤	८४	چوراسِي *chaurási.*
65	٦٥	६५	پَینسٹھ *paiñsaṭh.*	85	٨٥	८५	پچاسِي *pachási.*
66	٦٦	६६	چھیاسٹھ *chhi,ásaṭh.*	86	٨٦	८६	چھیاسِي *chhi,ási.*
67	٦٧	६७	سڑسٹھ *satsaṭh.*	87	٨٧	८७	ستاسِي *satási.*
68	٦٨	६८	اٹھسٹھ *aṭhsaṭh.*	88	٨٨	८८	اٹھاسِي *aṭhási.*
69	٦٩	६९	اُنہتّر *unhattar.*	89	٨٩	८९	نَواسِي *nau,ási.*
70	٧٠	७०	ستّر *sattar.*	90	٩٠	९०	نَوّي *nauwé.*

FIGURES.			NAMES.	FIGURES.			NAMES.
	ARABIC.	INDIAN.			ARABIC.	INDIAN.	
91	۹۱	٤۱	اِکانَوي *ikánawé.*	96	۹٦	٤٦	چھیانَوي *chhi,ánawé*
92	۹۲	٤۲	بانَوي *bánawé.*	97	۹۷	٤۷	ستانَوي *satánawé.*
93	۹۳	٤۳	تِرانَوي *tiránawé.*	98	۹۸	٤۸	اٹھانَوي *aṭhánawé.*
94	۹۴	٤۴	چَورانَوي *chauránawé*	99	۹۹	٤۹	نِنانَوي *ninánawé.*
95	۹۵	٤۵	پچانَوي *pachánawé.*	100	۱۰۰	۱۰۰	سَو *sau* or سَي *sai*

a. Some of these have names slightly differing from the preceding, which we here subjoin:

11 گیارہ *gyárah*
18 اٹھارا *aṭhárá.*
19 اُنّیس *unnis.*
21 ایکیس *ékis.*
31 ایکّتیس *éktis.*
33 تَینّتیس *taintis.*
34 چَونّتیس *chauntis.*
38 اڑتیس *artis.*
39 اُنچالیس *unchális.*
41 ایکّتالیس *éktális.*
43 تَینتالیس *taintális.*
46 چھتالیس *chhatális.*
48 اڑتالیس *artális.*

51 اِیکاون *ékáwan.*
54 چَوپن *chaupan.*
55 پچاون *pachánwan.*
61 ایکّسٹھ *éksaṭh.*
66 جھاچھٹ *chhádchhaṭ* or چھ سٹھ *chha-saṭh.*
68 اڑسٹھ *arsaṭh.*
71 ایکّھتّر *ékhattar.*
73 تِرھتّر *tirhattar.*
76 چھ ھتّر *chha-hattar*
81 ایکاسِي *ékási.*
82 باسِي *bási* or بِراسِي *birási.*

85 پنچاسِي *panchási.*
86 چھاسِي *chhási.*
90 نَوّد *nauwad.*
91 ایکانَوي *ékánawé* or اِکانَوّي *ikánauwé.*
92 بانَوّي *bánauwé* or بِرانَوّي *biránauwé.*
93 تِرانَوّي *tiránauwé.*
95 پنچانَوي *panchánawé.*
96 چھانَوي *chhánawé.*
99 نَوانَوي *nau,ánawe* or نِنانَوّي *ninánauwé.*

a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as ایک سَو پانچ *ek sau pánch,* 'one hundred (and) five;' دو سَو دس *do sau das,* 'two hundred (and) ten,' etc. The present year, 1855, may be expressed as with us, ایک هزار آٹھ سَو پچّپن *ek hazár áṭh sau pachpan,* or اٹھارہ سَو پچّپن *aṭhárah sau pachpan,* that is, 'one thousand eight hundred,' etc., *or* 'eighteen hundred,' etc.

b. The following are used as collective numbers:

گنڈا *gaṇḍá,* a group of four.	سَیکڑا *saikṛá,* a hundred.
گاهي *gáhi,* a five.	هزار *hazár,* a thousand.
کوڑي *koṛi,* a score.	لاکھ *lákh,* a hundred thousand.
چالیسا *chálisá,* a forty.	کروڑ *karoṛ,* one hundred lákhs, *or* ten millions.

c. The Ordinals proceed as follows:

پہلا *pahlá* or *paihlá,* / پیہلا or *paihlá,* — 1st.	چوتھا *chauthá,* 4th.
دُوسرا *dúsrá,* 2nd.	پانچوان *pánchwán,* 5th.
تیسرا *tisrá,* 3rd.	چھٹوان *chhaṭwán,* / چھٹھا *chhaṭhá.* — 6th.

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of وان *wán.* The ordinals are all subject to inflection like adjectives in ا *á* or *án,* that is, *á* becomes *e* for the oblique masculine, and *i* for the feminine. In like manner, *án* becomes *en* and *in.*

d. Fractional Numbers.

پاؤ *páo* / چوتھ *chauth,* / چوتھائي *chauthá,i,* — ¼	پون *paun,* / پونا *paunáa* — ¾.
تہائي *tihá,i,* ⅓.	سوا *sawá,* 1¼.
آدھا *ádhá,* ½.	ڈیڑھ *ḍeṛh,* 1½.
	اڑھائي *aṛhá,i,* 2½.

In the use of the fractional numbers, a few peculiarities occur

which it will be well to notice; thus, پَونے *paune*, when prefixed to a number, signifies 'a quarter less' than that number; سَوا *sawá*, 'a quarter more;' ساڑھے *sáṛhe*, 'one half more,' etc. To the collective numbers for a hundred, a thousand, etc., they are similarly applied; thus, پَونے سَو *paune sau* = 75; سَوا سَو *sawá sau* = 125. The words *ḍeṛh* and *aṛhá,i* denote multiplication; as, ڈیڑھ ہزار *ḍeṛh hazár* = 1500, i. e. (1000 × 1½); اڑھائی ہزار *aṛhá,i hazár* = 2500, or (1000 × 2½).

e. It will be seen then, that altogether the management of the numerals, whole and fractional, is no easy matter. The *sure* plan is to commit them carefully to memory up to 100. As a check upon this the learner should get the first ten, and the multiples of 10, as 20, 30, 40, etc.; then, if he is not *quite certain* of any number (not an unlikely occurrence), for example 35, he may safely say تیس پر پانچ *tís par pánch*, 'five over thirty.' Lastly, let him get the first twenty thoroughly, and then count by scores کوڑی *koṛi*; thus, 35 is *ek koṛi pandrah*; but the more scientific mode is, of course, to carry the hundred numerals in his head, and be quite independent.

DERIVATION OF WORDS.

50. The Hindústání abounds with derivative words both of native origin and of foreign importation. Those from the Arabic are generally single words modified from a triliteral root, according to the grammatical rules of that language. From the Persian, on the other hand, not only derivative words are freely borrowed, but also a multitude of compounds, for the formation of which the Persian language has a peculiar aptitude, and to the number of which there is no limit. In like manner, compositions in the Hindí dialect abound in Sanskrit words both derivative and compounded according to the genius of that highly-cultivated language. Hence, in order to know Hindústání on sound etymological principles, a slight knowledge of Arabic, Persian, and

Sanskrit is absolutely requisite. To the majority of students in this country, however, this is impracticable, their time being necessarily occupied in the acquisition of those essential branches of knowledge usually taught at schools. As a general rule, then, we may take it for granted that an acquaintance with the words of the Hindústání language, whether native or foreign, primitive or derivative, must be ultimately acquired by practice in reading, with the aid of a vocabulary or dictionary, together with exercises in composition. This being the case, it will not be necessary for us to enter deeply into the subject of derivation or composition; the reader, if inclined, may consult Dr. Gilchrist's quarto Grammar, edit. 1796, where he will find twenty-nine goodly pages devoted to this department.

NOUNS DENOTING AGENCY OR POSSESSION.

51. We have already seen that the agent of a verb is denoted by adding the termination والا *wálá* (sometimes هارا *hárá*) to the inflected form of the infinitive, as *bolne-wálá* or *bolne-hárá*, 'a speaker.' The same terminations added to a substantive denote in general the possessor of such substantive, real or temporary; as گهر والا *ghar-wálá*, 'the master of the house;' بَيل والا *bail-wálá*, 'the owner of the bullock;' or, simply, 'the man with the bullock.' A noun of the third class is inflected on the addition of والا *wálá*, thus, گدّهي والا *gadhe-wálá*, 'the owner of the ass;' or 'the man with the donkey.' Various nouns of agency, etc. are also formed by adding the following terminations, thus:—

بان to باغ a garden, باغبان *bágh-bán*, a gardener.

باز — ٹهٹها a jest, ٹهٹهي باز *ṭhaṭṭhe-báz*, a jester.

بر to	راه a road,	راه‌بر	*ráh-bar*, a guide.
بردار —	حُقّه a pipe,	حُقّه بردار	*ḥukka-bardár*, a pipe-bearer.
بند —	نعل a horse-shoe,	نعل‌بند	*na'l-band*, a farrier.
مشعل — چي	a torch,	مشعلچي	*mash'al-chí*, a torch-bearer.
[1] دار —	زمين land,	زمين دار	*zamín-dár*, a landholder.
ر —	لوها iron,	لوهار	*lohár*, a blacksmith.
كار —	بد bad,	بدكار	*bad-kár*, an evil-doer.
گر —	زر gold,	زرگر	*zar-gar*, a goldsmith.
گار —	گناه crime,	گناه گار	*gunáh-gár*, a sinner.
وار —	اُمّيد hope,	اُمّيدوار	*ummed-wár*, an expectant.
وان —	در door,	دروان	*dar-wán*, a porter.
ي —	سپاه army,	سپاهي	*sipáhí*, a soldier.

NOUNS DENOTING THE MEANS OR INSTRUMENT.

52. These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

ن as	بيل rolling,	بيلن	*belan*, a rolling-pin.
نا —	رم playing,	رمنا	*ramná*, a park.
نى —	كتر clipping,	كترنى	*katarní*, a pair of scissors.
و —	جهاڑ sweeping,	جهاڑو	*jháṛú*, a broom.

Others are formed from nouns, by affixing

ال as	گهڑى an hour,	گهڑيال	*ghaṛiyál*, an hour-bell.
آنه — دست	the hand,	دستانه	*dastána*, a glove.
ك — چشم	the eye,	چشمك	*chashmak*, spectacles.
ه — دست	the hand,	دسته	*dasta*, a handle.

[1] The terminations *dár*, *bán*, and perhaps a few more, require the noun to be inflected, if of the third class; as, *maze-dar*, tasteful, *ṭhaṭṭhe-bán*, a jester.

NOUNS DENOTING PLACE OR SITUATION.

53. These are formed partly by uniting two nouns together, and also by adding certain terminations; as,

آباد a city,	حَيدر Ḥaidar,	حَيدرآباد *ḥaidar-ábád*, the city of Ḥaidar.
باڑِي واڑِي a garden,	پھُول a flower,	پھُلواڑِي *phúl-wárí*, a flower-garden.
پُور a city,	غازِي Ghází,	غازِي پُور *Ghází-pur*, the city of Ghází.
زار multitude,	لالہ a tulip,	لالہ زار *lála-zár*, a tulip-bed.
سال or سالا a place,	گھوڑا a horse,	گھُڑسال *ghuṛ-sál*, a stable.
ستان a place,	قبر a grave,	قبرِستان *ḳabr-istán*, a burying-ground.
شن a place,	گُل a rose,	گُلشن *gul-shan*, a rose-bower.
گاہ a place,	آرام rest,	آرامگاہ *árám-gáh*, a resting-place.
نگر city,	کِشن Kishn,	کِشن نگر *Kishn-nagar*, the town of Krishna.

ABSTRACTS.

54 Abstract nouns are formed chiefly from adjectives, by affixing some termination, of which the following are of common occurrence:

ا to	گرم warm,	گرما *garmá*, warm weather.
— تِي تا	کم little,	کمتِي *kamtí*, deficiency.
— پنا or پن, پا	لڑکا a child,	لڑکپن *laṛak-pan*, childhood.
— س	مِيٹھا sweet,	مِٹھاس *miṭhás*, sweetness.
— گي	تازہ fresh,	تازگي *tázagí*, freshness.

ن to	اُونچا high,	اُونچان	*únchán*, height.
ئي —	بُرا bad,	بُرائي	*burá,i*, badness.
هٹ —	کڑوا bitter,	کڑواهٹ	*karwáhaṭ*, bitterness.

To Arabic nouns ت is generally added to form abstracts; as, حُکم *ḥukm*, 'a command,' حُکومت *ḥukúmat*, 'dominion;' so حجّام *ḥajjám*, 'a barber,' *ḥajjámat*, 'shaving.' A few abstracts are formed by a repetition of the word, with a slight alteration in the last, as جھوٹھ مُوٹھ *jhúṭh-máṭh*, 'falsehood.'

VERBALS.

55. The verbal noun denoting the action (in progress) is generally expressed by the infinitive. The action, in the abstract, is frequently expressed by the mere root; as, بول *bol*, 'speech,' چاہ *cháh*, 'desire,' etc. Others are formed from the root by adding certain terminations; as,

ا to	کہہ speak,	کہا	*kahá*, a saying.
اِئي —	بو sow,	بوائي	*bo,á,i*, a sowing.
آپ —	مِل mix,	مِلاپ	*milap*, a mixing or union.
اس —	پي drink,	پياس	*piyás*, desire to drink, thirst.
ـِش —	دان know (Pers.)	دانش	*dánish*, knowledge.
ن —	جل burn,	جلن	*jalan*, a burning.
وا —	بھُلا deceive,	بھُلاوا	*bhuláwá*, a deception.
وٹ —	سجا prepare,	سجاوٹ	*sajáwaṭ*, preparation.
اِئي —	کھِل feed,	کھِلائي	*khilá,i*, a feeding.
هٹ —	بُلا call,	بُلاهٹ	*buláhaṭ*, a calling.

DIMINUTIVES.

56. These are formed from other nouns, by adding to them various terminations; as,

ا to بيٹي a daughter, بٹيا *bitiyá*, a little daughter.

چي or ڇ — ديگ a cauldron, ديگچي *degchi*, a kettle.

ڑي — پلنگ a bedstead, پلنگڑي *palangṛi*, a small bedstead.

ک — توپ a cannon, توپک *topak*, a musket.

وا — مرد a man, مردوا *mardú,á*, a little man,

يٹا — برهمن a brahman, برهمنيٹا *brahmaneṭá*, a young brahman.

وٹا — هرن a deer, هرنوٹا *hiranoṭá*, a fawn.

يل or يلا — مور a peacock, موريلا *morelá*, a pea-chicken.

يچه — باغ a garden, باغيچه *baghicha*, a kitchen-garden.

FEMININES FORMED FROM MASCULINES.

57. Names of males ending in ا *á* or ے *a*, of the third class, have the corresponding females in ـي *í*; as بيٹا *beṭá*, 'a son;' بيٹي *beṭí*, 'a daughter;' گھوڑا *ghoṛá*, 'a horse;' گھوڑي *ghoṛí*, 'a mare.' In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as گولا *golá*, 'a bullet;' گولي *golí*, 'a pill.' Substantives of the first and second classes form the corresponding feminine by adding either ـي *í*, ني *ní*, or ـن *in*, as follows:—

مُلّا *mullá*, a teacher, مُلّاني *mullání*.

شير *sher*, a lion, شيرني *sherni*.

مہتر *mihtar*, a sweeper, مہترانی *mihtaráni*.

برہمن *brahman*, a Brahman, برہمنی *brahmani*.

سنار *sunar*, a goldsmith, { سنارن *sunarin*, or سنارنی *sunarni*.

a. A few are irregular in their formation; thus, from بھائی *bhá,i*, 'brother,' بہن *bahin*, 'sister;' بیگ *beg* or خان *khán*, 'lord,' بیگم *begam* or خانم *khánam*, 'lady;' راجا *rájá*, 'king,' رانی *ráni*, 'queen;' ہاتھی *háthi*, m. 'an elephant,' ہتنی *hathni*, f. In other cases, as باپ *báp*, 'father,' ما *má*, 'mother,' the words are totally different, as in our own language, and often taken from different tongues, as مرد *mard*, 'man' (Persian), عورت *'aurat*, 'woman' (Arabic).

ADJECTIVES.

58. Adjectives are formed from substantives by the addition of certain terminations, most of which will be found in the following alphabetical list: their ordinary meaning will be obvious from the various examples; thus, by adding

ا to	بھوکھ hunger,	بھوکھا *bhúkhá*, hungry.	
انہ —	طفل a child,	طفلانہ *tiflána*, childish.	
اور —	زور strength,	زوراور *zor-áwar*, strong.	
بند —	ہتھیار arms,	ہتھیاربند *hathyár-band*, armed.	
دار —	وفا fidelity,	وفادار *wafá-dár*, faithful.	
زا —	ولایت foreign country,	ولایتزا *wiláyat-zá*, foreign-born.	
سار —	کوہ a mountain,	کوہسار *koh-sár*, mountainous.	
گیر —	دل the heart,	دلگیر *dil-gir*, grieved.	
گین —	غم sorrow,	غمگین *gham-gin*, sorrowful.	
لا or لو —	پیچھا behind,	پچھلا *pichhlá*, hindermost.	
مند —	دولت wealth,	دولتمند *daulat-mand*, wealthy.	

نا to	دو two,	دُونا *dúná*, double.
— ناک	هَول terror,	هَولْناک *haul-nák*, terrible.
— و	دِیدار view,	دِیدارُو *didárú*, slightly.
— وار	سوگ grief,	سوگْوار *sog-wár*, grievous.
— ور	نام name,	نامْور *nám-war*, renowned.
— ه	دوسال two years,	دوساله *do-sála*, biennial.
— ي	بازار a market,	بازارِي *bázárí*, of the market.
— یل or یلا	دانْت tooth,	دانْتیل *dantel*, tusked.
یِنه or یانه to	چوب wood,	چوبِین *chobín*, wooden.

فام *fám* and گُون *gún* are added to words to denote colour; as, زعْفران فام *za'farán-fám*, 'saffron-coloured,' نیل گُون *nil-gún*, 'blue-coloured.' کونا *koná* and گوشه *gosha* are added to numerals to express the figure of things; as, چوکونا *chau-koná*, 'quadrangular, شش گوشه *shash-gosha*, 'hexagonal,' *etc.* وَش *wash* and وار *wár* are added to express likeness; as, برْق وَش *bark-wash*, 'like lightning,' مرْدانه وار *mardána-wár*, 'like a brave man.'

a. Many adjectives are formed by prefixing certain words; as follows:—

ان to	دیکھا seen,	انْدیکھا *an-dekhá*, unseen.
— با	وفا trust,	باوفا *bá-wafá*, trusty.
— بي	صبْر patience,	بیصبْر *be-ṣabr*, impatient.
— بد	نام a name,	بدْنام *bad-nám*, infamous.
— غَیر	حاضِر present,	غَیرحاضِر *ghair-ḥázir*, absent.
— خِلاف	عقْل wisdom,	خِلافعقْل *khiláf-'akl*, foolish.
— کم	بخْت fortune,	کم بخْت *kam-bakht*, unfortunate.
— لا	چارِه help,	لاچارِه *lá-chára*, helpless.

نا to خُوش pleased, ناخُوش *nā-khush*, displeased.

هم — عُمْر age, هَمْعُمْر *ham-'umr*, coeval.

59. In concluding our remarks on the derivation of words, we would particularly direct the student's attention to the various uses of the termination ـِي *ī*. 1. It may be added to almost every adjective of the language, simple or compound, which then becomes the corresponding abstract substantive. 2. It may be added to all substantives denoting country, city, sect, tribe, physical substances, etc., which then become adjectives, signifying *of* or *belonging to*, or *formed from*, etc., the primary substantive. Lastly. It is used in forming feminines from masculines; and it is the characteristic of the feminine gender in all present and past participles, as well as in all adjectives purely Indian ending in ا *ā*.

COMPOUND WORDS.

60. In all works written in the Urdu or mixed dialect of Hindústání, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, last edition.

SUBSTANTIVES.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindústání; as, آبِ حَیات *áb-i-ḥaiyát*, 'water of immortality;' دیدۂ دانِش *dída,i-dánish*, 'the eye of discernment;' رُوئے زمِین *rú-e-zamín*, 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs; as, مردِ نیکو *mard-i-níkú*, 'a good man;' عالمِ فانی *'álam-i-fání*, 'the perishable world.' These, when introduced into Hindústání, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes; as, *áb-i-ḥaiyát ká*, *áb-i-ḥaiyát se*, etc.

b. A numerous class of Compound Substantives is formed by the mere juxta-position of two nouns; as, باورچی خانہ *báwar-chi-khána*, 'cook-house, or kitchen,' from باورچی 'cook,' and خانہ 'a house;' so, رزم گاہ *razm-gáh*, 'the battle-field,' from رزم 'contest,' and گاہ 'a place;' in like manner, جہان پناہ *jahán-panáh*, 'the asylum of the world,' *i. e.* 'your majesty,' from جہان 'the world,' and پناہ 'refuge;' so, روز نامہ *roz-náma*, 'a day-book,' خرد نامہ *khirad-náma*, 'the book of wisdom,' etc. In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall*, *coffee house*, *newspaper*, etc., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و; as, گُفت و شنُود *guft o shanúd*, 'conversation,' literally, 'speaking and hearing;' آمد و رفت *ámad o raft* or *ámad o shud*, 'coming and going,' intercourse.' 2ndly. A contracted infinitive, with the cor-

responding root; as جُستْ و جُو *just o jú*, 'searching;' گُفْت و گُو *guft o gú*, 'conversation.' The conjunction و in such cases is occasionally omitted; as, گُفْت گُو, آمد شُد, the same as آمد و شُد, *etc.*

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, مرز و بُوم or مرز و کِشور *marz o búm* or *marz o kishwar*, 'an empire' or 'kingdom,' literally, 'boundary and region;' so, آب و هَوا *áb o hawá*, 'climate,' literally, 'water and air;' نشو و نما *nashv o namá*, 'rearing *or* bringing up' (a plant or animal). In these, also, the conjunction و may be omitted, as نشو نما, مرز بُوم, *etc.*

e. Compounds purely Hindústání or Hindí are not nearly so numerous as those borrowed from the Persian; the following are occasionally met with: 1st. A masculine and feminine past participle, generally the same verb, though sometimes different; as, کہا کہي *kahá-kahí*, 'altercation,' کہا سُني *kahá-suní*, 'disputation.' 2nd. Two nouns of the same, or nearly the same signification; as, نَوکر چاکر 'servants,' ریت رسْم 'a custom *or* mode,' etc. Such expressions are very common in the 'Bágh o Bahár,' which is the standard work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme; as, دُھوم دھام 'hurly-burly,' شور زور 'uproar,' مکر چکر 'trickery,' *etc.*, all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindústání is particularly rich in imitative sounds, such as جھن جھن 'jingling,' سن سن 'simmering.'

f. Arabic phrases, such as we described in p. 19 (No. 18), are occasionally met with, such as مُسَبِّبُ الْاَسْباب, 'the Causer of causes,' 'God,' *etc.*; but we believe that all such are explained in good dictionaries.

ADJECTIVES.

a. A very numerous class of epithets is formed by the union of two substantives; as, لالہ رُخ *lála rukh*, 'having cheeks like the tulip;' پری رُوئے *pári-rú,e* or *pari-rú*, 'having the face of a fairy;' سنگ دل *sang-dil*, 'having a heart like stone;' شکر لب *shakar-lab*, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' *etc.*

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive; as, خُوب رُوئے *khúb-rú,e*, 'having a fair face;' پاک راے *pák-rá,e*, 'of pure intention;' تنگ دل *tang-dil*, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' *etc.*

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives; as, عالم گیر *'álam-gír*, 'world-subduing;' فتنہ انگیز *fitna-angez*, 'strife-exciting;' جان آسا *ján-ásá*, 'giving rest to the soul;' دل ستان *dil-sitán*, 'ravishing the heart;' سُبک رَو *subuk-raw*, 'moving lightly.' Our best English poets frequently indulge in compounds of this class; thus, 'the night-tripping fairy,' 'the temple-haunting martlet,' 'the cloud-compelling Jove,' *etc.*

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindústání language. The poets in general freely use such terms; nor are they of less frequent occurrence in the best prose works, such as the 'Bágh o Bahár,' the 'Ikhwánu-ṣ-ṣafá,' the 'Khirad

Afroz,' etc., for the thorough understanding of which, a slight knowledge of the Persian is absolutely requisite. In proof of this, we could point out many compounds which occur in our own selections from the 'Khirad Afroz,' not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are مرہم بہا *marham-bahá*, 'medicine-money;' نفس کشی *nafas-kushi*, 'mortifying of the passions;' صوفی مزاج *ṣúfí-mizáj*, 'of philosophic disposition,'

e. We may reckon among the compounds such expressions as ما باپ *má-báp*, 'parents,' لاڑ کپور *lár-kapúr*, 'Lár and Kapúr,' names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called Dwandwa; though the probability is in favour of its being an idiomatic omission of the conjunction اور 'and,' between two such words as are usually considered to be associated together. In works purely Hindí, translated from the Sanskrit, such as the 'Prem Ságar,' it is most likely that such phrases as نند جسودا *nanda-jasodá*, 'Nanda and Jasodá;' کرشن بلرام *krishna-balarám*, 'Krishna and Balarám,' are bonâ-fide Dwandwas; but it would savour of pedantry to apply the term to such homely expressions as روٹی مکھن 'bread and butter,' or the very *un-classical* beverage commonly called برانڈی پانی, videlicet, 'brandy and water.'

SECTION V.

SYNTAX, OR THE CONSTRUCTION OF SENTENCES.

61. In all languages a simple sentence must necessarily consist of three parts, expressed or understood: 1st, a nominative or subject; 2nd, a verb; and 3rd, a predicate or attribute; as, 'fire is hot,' 'ice is cold.' In many instances the verb and attribute are included in one word; as, 'the man sleeps,' 'the horse runs,' 'the snow falls,' in which case the verb is said to be neuter or intransitive. When the verb is expressive of an action, and at the same time the sense is incomplete without stating the object acted upon, it is called an active or transitive verb, as, 'the carpenter made a table,' 'the masons built a church.' In each of these sentences it is evident that something is required beyond the verb to complete the sense, for if we merely said 'the carpenter made,' 'the masons built,' the hearer would instantly ask, 'made what?' 'built what?' In Hindústání and several of its kindred dialects, it is of the utmost importance that the learner should discriminate the active or transitive from the neuter or intransitive verb, in order that he may adopt that mode of construction peculiar to each. In a sentence whose verb is active or transitive, we shall designate the three parts as agent, verb, and object; thus, *the carpenter* is the agent; *made*, the verb; and *a table*, the object.

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the

sentence, 'the elephant killed the tiger;' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have given it, and the Hindústání and Persian have also an arrangement of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindústání is, first, the nominative or agent; secondly, the predicate or object; and, last of all, the verb; thus, آگ گرم هَي *ág garm hai*, 'fire is hot,' پرهيز اچهي دَوا هَي *parhez achchhí dawá hai*, 'abstinence is good physic,' هاتهي نے شير کو مار ڈالا هَي *háthí-ne sher-ko már-ḍálá hai*, 'the elephant has killed the tiger.'

a. Though the above rule holds in short sentences, such as those we have just given, yet it is by no means of stringent application. In the first place, poets are freely allowed the proverbial license of the *genus*; that is, to adopt that arrangement of the words which best pleases the ear, or suits the metre. In prose, also, it may sometimes be more emphatic to put the object first; as, اُن بتوں کو تُو چُرا لایا 'thou hast stolen those images.' Sometimes the object is, for the sake of contrast or emphasis, put last, in the place usually occupied by the verb; as follows, جاهِل طلب کرتا هَي مال کو — اَور عاقِل کَمال کو 'the fool seeks for wealth, and the sage for excellence,' where *mál-ko* and *kamál-ko* are put last.

b. The Hindústání makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, تُم جاؤگے may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 68. These, when used, come immediately before the verb, as تُم کہاں جاؤگے 'where

will you go?' The word کیا is sometimes employed at the beginning of a sentence to denote interrogation, like the Latin *num* or *an*; as, کیا تُم نے یہہ مثل نہیں سُنی 'have you not heard this proverb?'

CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

63. The adjective, as in English, generally precedes its substantive. If the adjective be capable of inflection, that is, if it be a purely Indian word ending in ا *á*, the following rule holds: The termination ا *á* is used before all masculine nouns in the nominative (or first accusative) case singular; the termination ے *e* is used before masculine nouns in any other case singular, or in the plural number; and the termination ـِـی *í* is used before all feminine nouns, in any case, singular or plural; thus, وُہ بھلا مرد ہَے *wuh bhalá mard hai*, 'he is a good man,' بھلے مرد سے *bhale mard-se*, 'from a good man,' بھلے مرد *bhale mard*, 'good men,' بھلے مردوں سے *bhale mardoṅ-se*, 'from good men,' بھلی عورت *bhalí 'aurat*, 'a good woman,' بھلی عورتوں کا *bhalí 'auratoṅ-ká*, 'of good women.'

a. The same rule applies to such adjectives in اں *áṅ* and ہ *a*, as admit of inflection; as, دسواں مرد 'the tenth man,' دسویں مرد کا 'of the tenth man,' دسویں رات 'the tenth night;' so, بیچارہ مُسافر 'the helpless traveller,' بیچارے مُسافر کو 'to the helpless traveller,' بیچاری رانی 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle کو from the noun which they qualify, and united with the verb, they undergo no change; as, اُسکے مُنہ کو کالا کرو 'blacken his face;' but in this sentence *kálá-karná* is to be reckoned a compound verb (p. 66, *b*). Adjectives, ending with any letter except ا, ہ and اں, restricted as above, do not undergo any change

as, پاک آدمي 'a pure man, پاک عورت 'a pure woman,' نا پاک چيز 'an unclean thing.'

c. As a general rule, adjectives, when followed by their substantives, never receive the nasal terminations (*án*, *en*, or *on*) of the plural; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *n* to the last word only; as اچهي کتابين *achchhi* (not *achchhi,án*) *kitáben*, 'good books;' بهلي آدميون نے *bhale* (not *bhalon*) *ádmiyon-ne*, 'by good men;' وے چلي جاتي رهتي تهين *we chali játi rahti thin*, 'they (females) continued going along.' Sometimes, however, the participle takes the plural termination; as پهرتيان هين and کرتيان هين. When the adjective comes last (which may happen in verse), it sometimes receives the plural termination; as, راتين بهاريان 'heavy (tedious) nights.' (Yates's Grammar).

d. If an adjective qualify two or more nouns, some of which are masculine, and others feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs; as, اُسکي ما باپ مُوئي هين 'his mother and father are dead;' اُسني اپني بيٹي بيٹي کو مُوا ديکهکر کها 'he seeing his son and daughter dead, said,' etc. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest; thus, کپڑي باسن اور کتابين بهت اچهي هين 'the clothes, plates, and books are very good.'

CONCORD OF THE GENITIVE WITH ITS REGIMEN; ETC.

64. We have seen (p. 27, etc.,) that the genitive case has three distinct terminations, *ká*, *ke*, and *ki*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the

adjective; in fact, all genitives in Hindústání are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word be masculine and in the nominative case (or first form of the accusative) singular, کا *ká* is used, as, مرّد کا گھر *mard-ká ghar*, 'the man's house,' or 'the house of the man,' مرّد کا کُتا وفادار ہَي *mard-ká kuttá wafádár hai*, 'the man's dog is faithful,' مرّد کا کُتا مت مارو *mard-ká kuttá mat máro*, 'do not beat the man's dog.' If the governing word be masculine, and in an oblique case singular, or in any case plural, کي *ke* is used, as, مرّد کي گھر سي *mard-ke ghar-se*, 'from the man's house,' مرّد کي گھرون کو *mard-ke gharoṅ-ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, کي *kí* is used; as, مرّد کي بيٹي *mard-kí beṭí*, 'the man's daughter,' مرّد کي کِتابين *mard-kí kitábeṅ*, 'the man's books.'

a. Although the general rule is to put the genitive case before its regimen, yet the reverse is of frequent occurrence, particularly in such works as have been translated or imitated from the Persian; as فَيد بدن کي 'the thraldom of the body,' سِجْدهٔ شُکْر کا 'the worship of thanksgiving.' We may here state that the Persian genitive is formed by placing the governing word first, having its last letter marked with the vowel *kasra*; as, گنجِ دانش *ganj-i dánish*, 'the treasury of wisdom,' where the short vowel *i* is the sign of the genitive, similar in its use to our particle *of* in English. Persian words ending with *s* and ـي take ٔ; and those ending with ا or وُ take ي for the sign of the genitive; as, بنْدهٔ خُدا 'a servant of God,' هَواي بَحْر 'air of the sea.'

b. The genitive sign is employed *idiomatically* in such expressions

as سب کا *sab-ká sab*, 'one and all,' کھیت کا *khet-ká khet*, 'the whole (field) of the field,' بات کي *bát-ki bát*, 'mere talk;' and *adjectively* to convert a substantive into an attributive; thus, سوني کا تختہ *sone-ká takhta*, 'a golden plate,' or 'plate of gold;' بڑي سر کا چھوکرا 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as دریا کناري *daryá kanáre*, 'on the river bank,' for دریا کي کناري مين *daryá-ke kanáre-men*, 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, ایک سیر گوشت 'one pound of flesh,' ایک بیگھا زمین 'a bígha of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, etc.; as, بادشاہ کي ایک بیٹا تھا *pádsháh*-KE [*pás* or *yahán* understood] *ek beṭá thá*, 'the king had a son;' in like manner, اُسکي بھي ایک بیٹي تھي *us*-KE [*pás*, etc.] *bhi ek beṭi thi*, 'he had also a daughter;' ایک رُوپیئے کا چاول *ek rúpi,e-ká chánwal*, 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindústání be expressed by the genitive case; as لکھنے کي میز *likhne-ki mez*, 'a writing-table;' کھانے کا وقت *kháne ká wakt*, 'dinner time;' and sometimes the genitive sign is used in Hindústání when in English it is inadmissible, as فکر کا لفظ *fikr ká lafz*, 'the word FIKR.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as تم اُسکي سنو 'hear ye him,' *i. e.* اُسکي بات 'his word;' so in the tale of the First Darwesh ('Bágh o Bahár,' p. 34,) we have اب ہماري تمہاري دوستي جاني ہوئي (where the word بیچ or درمیان is understood), 'between you and me there has arisen a sincere friendship.' The

editors of a recent Calcutta edition have made an *amendment* here, by using *hamárí tumhárí !*

GOVERNMENT OF PREPOSITIONS, ETC.

65. The list of prepositions, page 71, beginning with آگے *áge*, etc., govern the genitive with کے *ke;* as گھر کے آگے *ghar-ke áge*, 'before (in front of) the house;' دریا کے پار *daryá-ke pár*, 'over (on the other side of) the river,' etc. The less numerous list, beginning with بابت *bábat*, etc., page 72, govern the genitive with کی *kí;* as, شہر کی طرف *shahr-kí ṭaraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, *o*) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kí*, but never in *ká*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words بمدد, بیمرضی, طرف, and مانند, when they precede the substantive, require the genitive in کے *ke;* and when they follow, they require کی *kí* In the second volume of the 'Khirad Afroz,' p. 277, we have بمدد عقل کے *bamadad 'akl-ke*, 'by aid of the understanding.' In the 'Bágh o Bahár,'[1] p. 40, we have بی مرضی حضور کے

[1] Whenever reference is made to the 'Bágh o Bahár,' it is understood to be the edition recently edited by me, at the desire and expense of the Honourable the East-India Company. It is not only the cheapest, but in every respect the best work that the student can peruse, after he has gone through the Selections appended to this Grammar.—D. F.

be-marẓí ḥuẓúr-ke, 'without consent of her highness the princess;' and in page 188 of the same work, we have ایک طرف شہر کي *ek ṭaraf shahr-ke,* 'on one side of the city;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to; but so it has, for even *they* have here followed the established reading.

b. The preposition مانند *mánand* or *mánind* has been amply discussed by Dr. Gilchrist in several of his works, but it must be confessed that the learned doctor does not in this instance appear as a sound and fair critic. He assumes that one of the Munshís used *ke* instead of *kí* by *mistake,* and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is everything in language, and if in Hindústání custom has ordained that several of the prepositions when they precede the word which they govern, require the genitive with *ke,* and when they follow require *kí,* then it is the duty of the grammarian fairly to state the fact. It is quite probable that many instances of this mode of construction, in addition to those which we have shown above, may yet be detected.

c. The adverbs یہاں 'here,' and وہاں 'there,' govern the genitive with *ke,* like nouns or prepositions. When thus used, they convey idiomatically the signification of '*at, to,* or *in* the house of,' or 'in the possession of.' صاحب کي یہاں جاؤ 'go to the gentleman's house,' which is not unlike the use of the French particle *chez.* The prepositions پاس and نزدیک are used in the same general sense as اُسکي پاس 'near *or* with him,' and more generally 'in his possession,' '*chez lui.*' The word نزدیک denotes idiomatically 'in the opinion of,' as عقلمندون کي نزدیک 'in the opinion of the wise;' 'apud sapientes.'

d. Several of the prepositions, when they follow their substantives, may dispense entirely with the genitive signs *ke* and *ki*, thus shewing a tendency to become real postpositions; as, قاضي پاس 'near *or* before the judge.' If the word they govern be a noun of the third class, or a pronoun, the inflected form remains the same as if *ke* or *ki* had been expressed; as, لڑکي پاس 'near the boy;' اُس بِنا 'without him *or* her;' and if the word governed be the first or second personal pronoun, when the genitive is thus dispensed with, the oblique forms *mujh* and *tujh* are used; as, مُجھ پاس 'near me;' تُجھ پاس 'near thee.'

DATIVE CASE.

66. The use and application of this case is very nearly the same as in most European languages. As a general rule, an English noun, governed by the prepositions *to* or *for*, will be expressed in Hindústání by means of the dative case.

a. The Hindústání dative sometimes corresponds with the Latin accusative, expressive of motion to a place; for instance, مَیں گھر کو چلُونگا 'I will go home,' 'ibo domum.' In this last sense also, the sign *ko* is often omitted, which brings it still nearer the Latin; as, مَیں گھر جاتا ہُون 'I am going home,' 'eo domum.' The dative case is also used to express time when; as, دِن کو 'by day;' رات کو 'by night;' شام کو 'at evening.' In such expressions the post-position *ko* is frequently and even elegantly omitted; as, ایک دِن 'one day;' and if the word expressive of time be accompanied by an adjective or pronoun subject to inflection, the inflected form of the latter remains the same as if *ko* had been expressed; as, اُس دِن 'on that day;' کِس وقّت 'at what time?'

ACCUSATIVE CASE.

67. The accusative in Hindústání, as in English, is generally like the nominative, but when it is desirable to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, etc., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko*; such are proper names, names of offices, professions, etc.; as, مانک کو بُلاؤ 'call Mánik;' سردار کو بُلاؤ 'call the Sardár.' In these instances, however, the Hindústání assimilates with the Greek, which would employ the definite article in like cases.

b. The use of the particle *ko* to denote the object of an active verb forms one of the niceties of the Hindústání, which can only be arrived at by practice. A well-educated native, and many Europeans who have studied the language and associated much with natives, will without effort supply the particle *ko* in its proper place, and nowhere else. It follows then that there must be some principle to regulate all this, though it may be difficult to lay hold of, or to express within a short compass. The rule given by Muḥammad Ibráhím of Bombay, and we assuredly know of no better authority, is in substance the same as we have just stated.—*Vide* 'Tuḥfae Elphinstone,' page 80.

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, مرد کو گھوڑا دو 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following

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sentence: اُس نے اپنے بھائی کی حصّے کو اُسکی بیبی کو دیا 'he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the termination *e* or *en* for the latter; as, قاضی نے لڑکی کو اُسی سپرد کیا 'the judge gave up to her the child.'

ABLATIVE AND LOCATIVE.

68. The ablative denotes the source from which any thing proceeds; the locative, as its name imports, denotes situation. In their use and application, they generally correspond with the Latin ablative.

a. The ablative sign سے *se* signifies 'from' and 'with.' It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. *Example*: جلّاد نے قیدی کو تلوار سے مارا 'the executioner smote the prisoner *with* a sword.' In Dr. Gilchrist's Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading; تجھ سے روکھی روٹی کیونکر کھائی گئی تھی 'how is it that stale bread was eaten by thee?' With a neuter verb *se* may be used to denote the source or origin of the event described; as follows, کسی شاعر سے کچھ قصور سرزد ہوا 'by some poet (*or* through some poet) a fault took place.'

b. With the verb کہنا *kahná*, 'to say' or 'tell,' the particle سے *se* seems to be used idiomatically, and must often be translated in English by 'to;' as, مَیں اُس سے سچ کہتا ہوں 'I am saying *to* him,' or 'telling him, truth;' because the sentence مَیں اُس کو سچ کہتا ہوں will mean, 'I declare him (*or* her, *or* it) to be true,' or 'I call that truth;' so اُسکو لوگ مرد نہیں کہتے means 'people do not call him a man.' The use of سے *se* with کہنا therefore is obvious.

c. The locative sign میں *mein* generally denotes *in*, sometimes *to*

or *into*; as, شہر میں ہے 'he is in the city;' وہ شہر میں گیا 'he is gone to (into) the city.' The locative signs میں and پر have frequently the post-position سے joined to them; as, شہر میں سے تلوار لایا 'he brought a sword from *in* the city;' وہ اپنے گھوڑے پر سے گر پڑا 'he fell down from *on* his horse.' Here the English idiom is 'from off' his horse, which is less logical.

CASE OF THE AGENT.

69. The case of the agent, characterized by the particle نے *ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (No. 40, page 55). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle کو *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

a. In further illustration of this very simple rule, we here subjoin a sufficient number of examples; اُس نے ایک کُتا دیکھا 'he saw a dog,' or, literally, 'by him a dog (was) seen;' likewise, اُس نے تین گھوڑے دیکھے 'he saw three horses,' or, 'by him,' etc.; اُس نے بہت لومڑیاں دیکھیں 'he saw many foxes;' اُس نے ایک لومڑی دیکھی 'he saw a fox;' in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *ko* to the object, then the verb will be always the same, that is, the masculine singular form; thus, ہم نے کُتے کو دیکھا 'we have seen the dog;' تُم نے گھوڑوں کو دیکھا 'have you seen the horses?' جب اُس مرد نے لومڑی کو دیکھا 'when that man saw the fox;' ہم نے لومڑیوں کو دیکھا 'we have seen the foxes.'

The same rule applies to all the tenses into which دیکھا enters (page 55); as, اُس نے ایک کُتّا دیکھا ہَے 'he has seen a dog;' so, اُس نے تین گھوڑے دیکھے تھے 'he had seen three horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 55.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are مَین نے *maiń-ne* and تُو نے *tú-ne* or تَین نے *taiń-ne*; as مَین نے اُسکو دیکھا 'I saw him (her *or* it);' تُو نے یِہہ مثل نہیں سُنی 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مُجھہ *mujh* and تُجھہ *tujh* are used; thus, in the 'Bágh o Bahár,' page 20, مُجھہ فقیر نے ما باپ کی سائے مین پرورش پائی 'I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verb بولنا *bolná*, 'to speak *or* say,' nor before لانا *lánd*, 'to bring,' although they both seem according to our notion to be intransitive. *Bolná* appears to differ very little from کہنا *kahná*, which last requires the use of the agent with *ne*. The verb *lánd* is a compound of *le-ánd*, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that 'compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *ne*;' thus, وے مُسافر کھانے کو کھا گئے ہَین 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اور *aur*, 'and,' the first of which has a neuter verb, and the following a verb transitive, it is not

necessary to express the agent with *ne* in the second sentence, but the construction goes on the same as if *ne* had been expressed; thus, وُہ جھٹ پھِر آئي اَور کہا *wuh jhaṭ phir á,i aur* (*us-ne*) *kahá*, 'she quickly returned and said.'

e. This very peculiar use of the particle *ne* to denote the agent prevails, with slight modifications, throughout an extensive group of dialects spoken in Hindústán Proper. It is found in the Maráthí, the Guzerátí, and the Panjábí, in the West. In the Nepálese it assumes the form لي *le*; and it may be inferred that it prevails in most of the intermediate dialects of Hindí origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengálí, nor in those of the Deccan. In the grammars of the Maráthí language, it is called the *Instrumental case*, a term inapplicable in Hindí, as it never is used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument; but in the modern dialects above alluded to, particularly the Hindústání, *ne* is restricted to the agent only.

f. Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *ne*. Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive*, which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term 'expletive' in philology is as convenient, in its way, as that of *the humours* in the jargon of quack doctors; it solves every difficulty, and forms a ready answer to all questions: it may mean anything or nothing. To account philosophically for the mode in which this particle is applied does not fall within our province; suffice it merely to say, that it is a form of construction very common in Sanskrit. With regard, however, to its practical use and application, we trust that all difficulty has been removed. The fact is, that the only real difficulty likely to arrest the progress of the learner consists, not in the use of *ne* to express the agent, but in that of *ko* to define the object of a transitive verb.

NUMERALS.

70. When a noun is accompanied by a numeral adjective, the plural termination *on* of the oblique cases is generally dispensed with. If the noun be of the third class, the inflected form in *e* is generally used.

a. Thus, تِين سپاهِي نے چار مرْد کو مارا 'three soldiers beat four men.' We have reason to believe that the addition of the termination *on* would render the substantives more pointed or definite; thus, *tin sipáhiyon-ne* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have سَو گھوڑا نَوّاب کي يہان تہا 'a hundred horses were at the Nawwáb's,' which ought to be translated 'a hundred horse,' *i. e.* 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' would be سَو گھوڑے and سَو لڑکے.

b. Collective numbers add *on* to denote multiplication or repetition; as, سَيکڑون لڑائيان 'hundreds of battles;' هزارون شہر 'thousands of cities.' Any numeral by adding *on* becomes more emphatic or definite; as, وے چارون شخص 'those four persons.' Words expressive of time, as year, month, day, etc., add *on* in the nominative plural; as, برسون گذرے 'years have passed away.'

c. In Hindústání the conjunction, etc., is idiomatically omitted in such phrases as دو تِين 'two (or) three,' دس بِيس '(from) ten (to) twenty.' A doubtful number is expressed by adding ايکْ to the numeral; as, آدمِي دس ايکْ 'about ten men;' سَو ايکْ برِس 'about a hundred years.' To signify 'fold,' چند or گُنا is added to numerals: as دو چند 'two-fold;' دس گُنا 'ten-fold.' Distributives are formed by doubling the number; as, دو دو 'two by two,' or 'two

apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindústání will be اُن آدمیون کو تین تین رُپئے دو 'to these men, *three three* rupees give.'

COMPARISON OF ADJECTIVES.

71. We have already observed that adjectives in Hindústání do not admit of comparison by any regular or systematic terminations. The comparative degree is indicated by merely putting the standard of comparison in the ablative, and the superlative by prefixing to that the word *sab*, 'all.'

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus سخي سي سُوم بهلا جو تُرت دي جَواب 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. *Ex.* سب هُنرون مين سي دو خُوب هَين 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles اَور *aur*, and زِیادہ *ziyáda*, 'more,' may also be employed exactly as in French and English; as, وي لوگ کُتون سي زِیادہ خراب هَين 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, اچّها اچّها 'very good;' but the words most commonly used and prefixed for this purpose are بڑا 'great, very;' بهُت 'much;' حدّ 'beyond bounds;' نهایت 'extremely;' سخت 'very' (generally in a bad or disagreeable sense); and سا 'most, very,' which last is added. It is to be further observed that

بڑا, though thus used apparently as an adverb, agrees in gender and number with the substantive; as, وُہ بڑا خراب لڑکا ہَي 'he is a very wicked boy;' and again, وُہ بڑي خراب لڑکي ہَي 'she is a very wicked girl.'

c. The particle سا *sá* (*sé*, *sí*), when added to a substantive, converts such substantive into an adjective denoting similitude; as, کُتا سا ناپاک جانور 'a dog-like unclean animal.' When added to an adjective, it seems to render the same more intensive, though frequently it is difficult to find for it an equivalent English expression; as, تھوڑا سا پاني لي آؤ 'bring a little water;' بہُت سي ہتّيار وہان تہے 'there were many weapons there.' When the comparison made by سا alludes to one thing out of many, it governs the genitive case; as in the sentence تُمہارا بہي اُنہي کا سا جِسّم ہَي 'you also have a body exactly like theirs;' شير کي سي صُورت 'a form like that of a tiger.'

USE OF THE PERSONAL PRONOUNS.

72. The personal pronouns, as in Latin, are very often merely understood, particularly before such tenses of the verb as possess distinct personal terminations; and as a general rule, the pronouns need not be expressed when the sense is quite clear without them, except it be by way of contrast or emphasis.

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, اُسکو مارو 'beat him;' اُنکو بُلاؤ 'call them;' اِسے لے جاؤ 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form: as, تُم يہہ بات سُنتے ہو 'you hear this word.' With the conjunctive participle, they are elegantly used in the

nominative form; as, یہہ کہکر 'having said this.' Sometimes, though rarely, the nominative form may be used when a dative follows; as, مَین وُہ تُجھي دُون 'I will give that to thee.' When the first or second personal pronouns are governed by an active verb, the dative form is always used; as, وُہ مُجھکو مارتا ہَي or وُہ مُجھي مارتا ہَي 'he is beating me;' مَین تُجھي (تُجھکو) دیکھتا ہُون 'I see thee.'

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *en* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *en* in the one case, and *ko* in the other; thus, مَین اُسي تُمکو دُونگا I will give it to you; قاضي نے لڑکي کو اُسي سُپُرد کیا 'the judge gave up the child to her.' In sentences of this kind, the accusative is generally put before the dative, but not always; thus, in the 'Baitál Pachísí,' a very sagacious young lady says to her father, پِتا جو سب گُن جانتا ہو مُجھي اُسي دیجو 'O father, whosoever may be acquainted with all the sciences, give me to him,' or 'bestow me upon him in marriage,' but then, in another part of the same work, we have a similar expression differently arranged, as پِتا اُسي مُجھي دینا where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kd, ke, ki,* not *rd, re, ri,* and the pronouns are used in the inflected forms *mujh* and *tujh*; as, مُجھ فقیر کا 'of me wretched;' تُجھ دانا کا 'of thee wise.' This oblique form is also used when the particle *sd, se, si* is added to denote similitude; as, تُجھ سا عقلمند 'a sensible man like thee.'

d. In Hindústání, as in English, it is customary to address an

individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or contempt; but in the vulgar tongue they go a step further, and the speaker uses the plural هم 'we,' when it really refers to no more than himself. This abuse has led to the nesessity of adding the word لوگ 'people,' to denote a genuine plural, as *ham log*, 'we (people),' *tum log*, 'you (people).' Thus, هم جانتي هَين 'I know' (literally 'we know'); and if a real plural is meant, then they say *ham log jánte haïn;* so, كتاب هم كو دو 'give me (us) the book.' To testify great respect, the third person must also be used in the plural when speaking of a king, saint, or any illustrious or respected man in general; as, وي سچ فرماتي هَين 'he is speaking truth' (literally, 'they,' *etc.*). When the plural is thus used for the singular, it is generally uninflected; but when a still higher degree of respect, or a more decided plural is intended, it receives the inflection; as, اُنهون نے كہا 'they *or* he (his honour, majesty, etc.) said.'

e. This confusion of numbers may have given rise to the following idioms: هماري تُمهاري هاتھ 'into our and your hands,' that is, 'into the hands of us two;' هم تُم چلينگي *ham tum chalenge*, 'we and you (*i.e.* I and thou) will go,' meaning, 'we shall go.' The speaker *politely* assumes precedence to himself; and when two different persons thus occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, هم تُم جاوينگي 'we and you will go;' تُم وي جاؤگي 'you and they will go.'

f. We here subjoin the rules laid down by Muḥammad Ibráhím of Bombay respecting the *etiquette* to be observed in the use of the pronouns. "1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite, nor is it thought correct to address even the lowest rank in the singular number. 3. The pronouns of the third person may be used in the singular when speak-

ing of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural. 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ, or the great man's title, or some respectful phrase, as خُداوَنْد 'your honour,' حضرت 'honour, highness,' etc., and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of غُلام 'your servant' or 'slave;' فِدَوِي 'your devoted;' بَنْدَہ 'your bondsman;' مُخْلِص 'your sincere friend,' etc.

g. When a person relates the speech of another, he makes use of the identical words which the person whose speech is reported is supposed to have used. *Example*, He said he should go next day, اُس نے کہا کہ مَیں کل جاؤنگا (*lit.* 'he said, I will go to-morrow.') So in the sentence, He told me to go home, اُس نے کہا کہ گھر جاؤ (*lit.* 'he said, go home.') This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindústání differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal maiṅ-ne áp-ke beṭe-ko shahr-meṅ dekhá, uuh yahán áyá-cháhtá thá tum-se milne-ko, par kahá ki ghorá merá mar-gayá, aur hameṅ ishára kiyá ki áp-se záhir karná ki apní pálkí mere wáste bhej-denáá; fi-l-ḥál jo tumhárí pálkí maujúd na ho, to mukhliṣ apní pálkí us-ke wáste bhej-degá.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pálkí for him; if your pálkí be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

USE OF THE POSSESSIVE 'APNÁ.'

73. When there occurs in the complement of a sentence a possessive pronoun belonging to the nominative or agent, such possessive is expressed in Hindústání by اپنا *apná* (*-ne* or *-ní*).

a. We may define the complement of a sentence in general, as that portion of it which in English follows the verb; thus, in the sentences, 'he returned to his house,' 'he was transacting his business,' the phrases 'to his house,' and 'his business,' form the complement. Again, in each of these, the possessive pronoun *his*, if it refers solely to the nominative *he*, will be expressed by *apná* in Hindústání; as, وُہ اپنا کام کرتا تھا and وُہ اپنے گھر پھر آیا; but if the pronoun *his* refers to another person, then it will be expressed by اُسکا *us-ká* (*-ke*, *-kí*); for instance, وُہ اُسکے گھر آیا 'he came to his house,' meaning not his own house, but the house of some other third person.

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apná* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindústání is much more explicit; 'his own slave' would be expressed by *apne ghulám-ko*, and 'another man's slave' by *us-ke ghulám-ko*; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindústání by *apná* (*-ne*, *-ní*). Sometimes, *apná* is elegantly repeated, to denote separation or distinction; as follows, وے دونون اپنے اپنے گھر گئے 'they both went, each to his own house,' whereas *apne ghar* would merely denote 'their own house,' as common to both.

c. It is needless to add, that if a possessive pronoun occurs in the nominative part of a sentence, the use of *apná* is inadmissible; as, مَیں اَور میرا باپ اپّني مُلْک مین جاؤنگي 'I and my father will go to our own country.' Here *main aur merá báp* is the nominative of the sentence, and *apne mulk meṅ* is the complement; in the former, the regular possessive *merá* is used, and in the latter, *apná*, according to our rule above stated.

d. When in the first clause of a sentence there occurs the conjunctive participle, the possessive in it will be *apná*; as مَیں اپّني باپ کو ساتھ لیکر اپّني مُلْک مین جاؤنگا 'I, having taken my father with me, will go to my own country.' Here, the use of *apná* is strictly according to rule, for the sentence is equivalent to 'I will take my father with me; and I will go to my own country.'

e. We occasionally meet with *apná* used irregularly instead of the other possessives; as, اپّنا بھي مِزاج بہک گیا 'my own disposition even was led astray.' ('Bágh o Bahár,' p. 21.) In ordinary discourse, according to Dr. Gilchrist, we may hear such expressions as the following, namely, جو اپّنا بیٹا اَیسا کَرْتا 'if my son had done so.' Lastly, *apná* is used substantively in the general sense of 'one's people, friends,' etc., like the Latin expression 'apud suos;' thus, وُہ اپّنون کي پاس آیا ــ پر اپّنون نے اُسي قبُول نہ کیا 'he came to his own, but his own received him not.'

DEMONSTRATIVE PRONOUNS.

74. The demonstratives یہ *yih*, 'this,' and وُہ *wuh*, 'that,' together with their plurals, are sometimes used in the same sense as our definite article 'the.' They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, 'that a demonstrative pronoun in the singular may be used with an Arabic plural,' etc., from which the reader is left to infer that it is not used with any other plural. Now, the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, يہہ دونون بھائي جاکِم کي پاس گئي. 'these two brothers went to the magistrate;' and again, وُہ بہ طرِيق خَيرات کي کُچھہ ديتي هَين 'they by way of alms give something.'[1] It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on a principle analagous to that of applying the plural to one person in order to denote respect or reverence.

INTERROGATIVES.

75. The interrogative کَون *kaun*, when used by itself, generally applies to persons, and کيا *kyá* to irrational or lifeless beings; but if the substantive be expressed, *kaun* will agree with it adjectively in case and number, whereas the inflection of *kyá* is never used adjectively.

a. For example, in the phrase کَون هَي 'who is there?' the inference is, 'what person?' so, کيا هَي signifies 'what (thing) is it?' At the same time we may not only say کَون مرّد 'what man?' کِس مرّد کو 'to what man?' but also کَون چِيز 'what thing?' کِس چِيز کا 'of what thing?' We can also say, کيا چِيز 'what thing?' but we cannot say کاهي چِيز کا to denote 'of what

[1] Here is another instance of a feminine preposition requiring the genitive in *ke*, agreeably to what we stated page 98, *a*. The example is from the 'Bágh o Bahár,' p. 144. It is the reading of half-a-dozen different copies (two of them manuscript), as well as of the Calcutta edition, 1836, printed in the Roman character.—D. F.

thing.' The oblique form *káhe* is used only as a substantive; as, کاهي کي گهڑي 'a watch of what (substance, etc.)?' the answer to which may be سونے کي 'of gold,' etc. Sometimes *kyá* is applied to a person or thing by way of exclamation; as, کيا حرامزادہ 'what a rogue!' کيا بات 'what an affair!' When *kyá* is repeated, it seems to convey the idea of 'what various?' as, کيا کيا عجائب 'what various wonders?' Sometimes, *kyá* is used as a conjunction, meaning 'whether,' 'or;' like the Latin 'sive;' as, کيا باغ کيا کهيت ميں 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as مَيں جانتا ہُوں کہ کَون ہَي 'I know who it is.' Also adverbs derived from the interrogative (*vide* page 68) are in a similar manner substituted for those from the relative; for instance, مَيں نہيں جانتا ہُون کہ وُہ کب جاءيگا 'I do not know when he will go.'

c. Sometimes a question is used to denote negation or surprise; as, اِتّنا مُلک جو لِيا تيرے کِس کام آويگا 'all the territory which thou hast taken will be of no use to thee;' literally, 'of what use will it be to thee?' and again, کہاں راجا کا بيٹا کہاں يہہ شُہرہ 'where is the king's son? and where this report?' meaning 'the king's son has nothing to do with this report'

RELATIVE AND CORRELATIVE.

76. Strictly speaking, the Hindústání does not possess a relative pronoun corresponding with our 'who,' 'which,' and 'that,' and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 38 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies 'he who,' 'she who,' or 'that which,' and refers, not to an antecedent, like our relative 'who,' but to a noun following, like our words 'whosoever,' 'whatsoever,' 'whoso.' Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns 'who,' 'which,' and 'that,' as will be seen by the following examples; جو گھوڑے تُم نے بھیجے تھے - سو راجا نے بہُت پسنْد کِئے 'the king much approved of the horses which you sent,' literally, 'what horses you sent, the king much approved of the same;' جو تُم نے کہا ہَے ـ سو سب سچ ہَے 'that is all true which you have said,' literally, 'whatever you have said, that is all true.' In like manner, the relative and correlative adverbs usually accompany each other; جہاں گنْج تہاں مار - جہاں پھُول تہاں خار 'where the treasure is, there is the snake; and where there is a flower there is a thorn.'

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially; as follows, جِسکے دیغ اُسکے تیغ 'he who has the pot has the sword' (he who pays best, is best served); جَیسا دوگے وَیسا پاؤگے 'as you shall give, so shall you get.' In the following sentence, the demonstrative adverb وہاں is used; whereas in a few sentences before, the author uses the correlative تہاں for the same expression (*vide* Selections in Devanágari, page 8, lines 3 and 10); جہاں ننانوے گھڑے دُودھ کے ہونگے ـ وہاں ایک گھڑا پانے کا کیا جانا جائیگا 'where there shall be ninety-nine pitchers of milk, how will a single pitcher of water be there discovered?' We may here at

the same time see the negative effect of the question, as the speaker means that 'there is no chance of detecting one pitcher full of water among ninety-nine of milk.'

c. The conjunction کہ frequently accompanies the relative, and sometimes occupies its place entirely; as in the phrases, جو اذیت کہ هم کو پہنچي هي خاطر مین نه لاوین 'let us not bring into mind the trouble which has come upon us;' so also, دانا وہ هي کہ کام سي پہلي انجام کار کو سوچي 'he is a wise man, who, before the commencement, thinks of the end of his work;' وہ شخص کہ جس نے خط لکها 'the man who wrote the letter.' Sometimes, the demonstrative is substituted, in imitation of the Persian; thus, بتخانه هي کہ اس مین کئي بت سونے کي هین 'there is a temple in which there are several idols of gold.'

d. In many instances the relative جو corresponds with our 'who,' 'which,' or 'that,' but the student must be careful not to consider this as a rule, for it is only the exception; as follows, دو روٹي جو بیٹے کهاتے هین 'the two loaves which my children eat.' Here the word جو is not put first, because there is another word دو already used to define *roṭi*; but suppose the sentence were 'the bread which I ate was very good,' we should have to say in Hindústání, *'jo roṭi main-ne khá,i, so* (or *wuh*) *bahut achchhi thi.'*

INDEFINITES.

77. The indefinite کوئي *ko,i,* 'somebody' or 'anybody,' when used alone, refers to a person, whereas کچھ *kuchh,* 'something,' 'anything,' refers to matter in general. As an adjective, however, *ko,i* may agree with any substantive, as, کوئي آدمي 'any *or* some man,' کوئي چیز 'any *or* some thing.' کچھ is seldom applied to persons in

the nominative, but in the oblique cases; *kisí* or *kisú* seems to be equally applicable to persons or things.

a. The indefinites *ko,í*, and *kuchh*, as well as the numeral ایکٔ *ek*, 'one,' frequently supply the place of our articles 'a,' 'an,' or 'a certain;' as, ایکٔ دانشمنْد کِسي شہْر مین وارِد ہُؤا 'a sage arrived in a certain city;' کِسي وقْت ایکٔ شیر بیمار پڑا 'on a certain time a tiger fell sick.' The indefinite article frequently occurs more than once at the beginning of a story, and it is a point of good taste to use *ko,í* and *ek* alternately, as in the preceding examples, so as to avoid the clumsy repetition of the same word. The emphatic particle ـِي *í* or ہِي *hí* may be affixed to many of the pronouns; as, آپ ہِي 'my (your, etc.) own self;' یِہِي 'this same;' وُہِي 'that same.' Also in the oblique cases اِسِي اُسِي etc., as in اِسِي کو اُسِي کو 'to this *or* that self-same person *or* thing.' Sometimes ہِین is added with the same effect.

CONCORD OF THE VERB WITH THE NOMINATIVE.

78. As a general rule, the Hindústání verb agrees with its nominative in number, person, and gender, subject, however, to the following exceptions: 1. To mark respect, a singular nominative has a verb in the plural; 2. If the nominative consist of different irrational objects in the singular number, they may take a singular verb; 3. If the nominatives be of various genders, the verb takes the masculine form, or agrees with that next to it; Lastly. If the verb be transitive, and in any tense formed of the past participle, the nominative assumes the case of the agent, and the verb follows a special rule already illustrated, p. 103, No. 69, etc.

a. We shall here add a few examples in illustration of the

preceding rule, embracing, as it does, the whole subject of verbal concord, which differs in some respects from that of the European languages. Thus, وُہ لِکھْتا ہَي 'he is writing;' وُہ ناچْتِي ہَي 'she is dancing;' وي بولْتي ہَين 'they (*males*) are talking;' and وي گاتِي ہَين 'they (*females*) are singing.' The following examples refer to the exceptions: 1. بادشاہ دیکھْکر آبْدِیدہ ہُوي 'the king having seen (this), became tearful,' or 'wept;' where the verb ہُوي is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have مُناسِب نہِین کہ جہان پناہ عاجِزي کرین 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun; as, ابھي بَیل اَور گھوڑا پہُنْچا ہَي 'the bullock and horse have just now arrived;' جن دْھن اَور راج میرا کْیون نہ سب گیا آج 'my people, my wealth, and my kingdom, why are they not all gone (from me) this day?' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine; as, اُسْکي ما باپ بھائي تِینون اُسْکي شادي کي فِکْر مین تھي 'her father, mother, and brother, were all three meditating the accomplishment of her marriage;' اُسْکي ہاتھِي اُونْٹ گاڑِي لادي جاتي ہَین 'his elephant, camel, and carriage are being loaded.'

GOVERNMENT OF VERBS.

79. In this department the Hindústání differs very little from the English. Actives or transitives naturally *govern the accusative case*, which, as we have shewn, is *generally like the nominative*, and sometimes like the *dative (vide p. 101, No. 67.)*

a. Causal verbs, verbs *of clothing, giving*, etc., may be considered

as governing two accusative cases, or the accusative and the dative; as, لڑکي کو کھانا کھلاکر گھر جاؤ 'having given the child food, go home;' اُسکو ایک رُوپیہ دو 'put on him these clothes;' and اُسي پہہ کپڑا پہناؤ 'give him a rupee.'

b. Some neuter verbs, as آنا 'to come,' بننا 'to become,' بھانا 'to suit,' پڑنا 'to fall,' پہنچنا 'to arrive,' پھبنا 'to become,' چاہنا 'to be desirable,' رہنا 'to remain,' سوجھنا 'to appear,' لگنا 'to unite,' ملنا 'to meet, to occur,' and ہونا 'to be,' govern the dative case, and are frequently used impersonally; as follows, مجھي رحم آتا ہَي 'I feel compassion;' مجھي اِس بات مین شُبہہ ہَي 'I have some doubt in this matter;' ہمکو جاہِئي کہ وہان جاوین 'it is desirable that we should go there.' We may here observe that the form جاہِئي from *cháhná*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit;' like the Latin 'decet,' 'oportet.' When thus employed, governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed ہم کو جایا جاہِئي 'we must go.' Sometimes, it may be used personally; as, تُم کو کیا جاہِئي which may mean 'what is proper for you,' or 'what do you require,' etc. We could in this way say تُمکو وہان جانا جاہِئي 'you must go there,' or 'to go there behoveth you.'

c. Verbs meaning 'to sell,' or implying 'gain,' have ہاتھ 'hand,' connected with them; as تُمنے کِسکي ہاتھ بیچا ہَي 'to whom have you sold it?' وُہ کام بہُت مِحنت سي ہاتھ آیا 'that business was accomplished with great difficulty;' in like manner, اُسکا ایک پھُول تُحفہ ہاتھ آیا 'he gained a flower as his prize.' In such expressions the word ہاتھ is used in the sense of 'possession.'

d. Verbs which in English require 'with,' 'from,' or 'by' after them, govern the ablative, and those which require 'in,'

'within,' 'into,' the locative case; as in the following sentence: بِہتر یِہہ ہَي کِہ اُسکِي دوسْتِي کي وسِیلي سي دُشْمنون کِي ہاتھ سي چھُوٹون 'this is better, that by means of his friendship I should escape from the hand of my enemies;' in like manner وُہ اپْني گھر مین جاکر دِل مین سوچْني لگا 'going into his house, he began to think within himself.' Verbs of fear and caution require the ablative case; as, شاید وُہ تُم سي ڈرْتا ہَي 'perhaps he is afraid of you;' عاقِل حرامْزادون سي خبرْدار رہْتا ہَي 'the sage keeps on his guard against reprobates.'

TENSES OF THE ROOT.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 44 to 59. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number —the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of 'present potential'; hence the conjunctions کہ and تاکہ 'that,' اگر and جو 'if,' اگرْچہ 'although,' جب تک 'until,' and مبادا 'lest,' generally require the use of this tense after them; as, اگر مَین چاہُون کہ جب یک مَین آؤن وُہ ٹھہْرے تو تُجھي کیا 'if I desire that he should stay till I come, what is it to thee?' It further implies possibility or obligation; as in the sentences, آج جو کُچھ ہو سکے وُہي کرو 'whatever it may be possible to do to-day, that do;' ہمین اُمّید ہَي کِہ یِہہ کام سرانْجام ہووے 'our hope is that this business may be brought to a conclusion;'

جو بادشاہ ایلچي کِسي جگہ بھیجي — چاہئي کہ وُہ اپني قوم مین سبسي دانا اور زبان آور ہو 'if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his tribe.' When the power of doing a thing is designed to be expressed, the verb سکنا 'to be able,' is used in all its parts, with the root (or sometimes the inflected infinitive) of the principal verb; as, وُہ جا نہین سکتا ہَي or less frequently, وُہ جاني نہین سکتا ہَي 'he cannot go.'

b. The aorist is very frequently employed to denote present time when general and unrestricted, hence it is used much in proverbial expressions, with which the language abounds; as, پاپي کا مال اکارتھ جائي 'the wealth of the wicked goes for nought.' It also expresses time future or past, conditionally; as, اگر پاوي گلي تیري تو بُلبُل گلستان بھولي 'if the nightingale find thy abode, then will the rose-garden be forgotten;' or, 'if the nightingale found thy abode, then would the rose-garden be forgotten.' On the subject of this tense, Muhammad Ibráhím has given several sound remarks in his grammar, already alluded to; p. 59, etc. He gives it the name of 'future of the subjunctive or potential mood.' We have discarded the term *mood* altogether, as utterly inapplicable to the Hindústání language, and infinitely more perplexing than useful. Lastly, the aorist is sometimes accompanied by the present auxiliary tense ہُون, etc., page 43, the precise effect of which it is difficult to determine; as, مَین کہُون ہُون 'I may speak;' جسودا کہي ہَي 'Jasodá is *or* may be saying.'

c. The Future presents few peculiarities, save that in respectful language it is often employed for the imperative, and occasionally for the aorist; as, صاحب عنایت کرکي مُجھي ایک کتاب دینگي 'have the kindness, Sir, to give me a book;' so, likewise,

'I am thinking that whatever they say may be from envy.' Our *Second Future* or *Future Perfect* is formed by the future of چُکنا 'to finish,' to the root of the verb; as, مَین کہا چُکُونگا 'I shall have eaten,' وُہ کہا چُکیگا 'he will have eaten,' etc.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, چُپ رہو 'be silent;' اِدّھر آؤ 'come hither;' ہمکو مُعاف کیجئے pardon me,' or 'may he pardon me.' It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, نہ is applied to it in common with the other modes, نہین is never used with it; as, مت بھُولیو or بھُولیو 'don't forget;' ایسا نکر 'don't do so.' The imperative mood is sometimes used idiomatically, as in the following expressions: هو تو هو 'perhaps it is,' or 'it may be;' آؤ تو آؤ 'come, if you mean to come.'

TENSES OF THE PRESENT PARTICIPLE.

81. Of these, the Indefinite claims most attention. The name and signification given to it in most grammars, is 'Present Indefinite Tense.' The epithet of *present* is misapplied, as the tense generally refers to the *past.*

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time,* in which case it is generally preceded by اگر or جو 'if,' and followed by تو 'then;' as in the sentences, اگ وُہ آتا تو کُچھ نقصان نہ ہوتا 'if he had come, then there would

have been no loss;' جو مين كهتا تو ميري بات نه سُنتا 'if I had spoken, he would not have regarded what I said,' or 'if I should speak, he would not regard.' So in the 'Bágh o Bahár,' p. 71: بڑهيا بولي كه اگر هماري دِن كُچهه بهلي آتي - تو حاتِم كو كهين هم ديكهه پاتي - اَور اُسكو پكڑكر نَوفل كي پاس لِيجاتي - تو وُه پانچ سَو اشرفي ديتا - اَور هم آرام سي كهاتي - اِس دُكهه ڈهنڈهي سي چهُوٹ جاتي 'If our days were at all lucky, then we should have somewhere found Ḥátim, and having seized him, we should have carried him to Nauful, then he would have given five hundred ashrafís,' *etc.* The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, اگر مَين جاتا اُسي خُوب مارتا or مين جاتا تو اُسي خُوب مارتا 'had I gone, I should have beaten him soundly;' in like manner, مَين هوتا گهوڑا چهوٹتي نه پاتا 'had I been present, the horse should not have been allowed to escape.'

b. In the second place, the indefinite is employed to denote continuative past time, or to express an act or event that was habitual; as the reader may observe in the following passage: جب جُواري جيتتا تب ايسا غافِل هو جاتا كه كوئي اُسكي كپڑي اُتار ليتا تَوبهي اُسي نه معلُوم هوتا 'When the gamester used to win (*jíttá*) he used to become (*ho-játá*) so careless, that any one might take off (*utár-letá*) his clothes; then even it would not be (*na hotá*) known to him.' In like manner, 'Bágh o Bahár,' p. 9: ساري رات درّوازي گهرون كي بنّد نه هوتي - اَور دُوكانين بازار كي كهُلي رهتين - راهي مُسافِر جنگل مَيدان مين سونا اُچهالتي چلي جاتي - كوئي نه پُوچهتا 'All night the doors of the houses used not to be fastened, and the shops of the market used to remain open; the travellers used to go along,' etc.

c. The indefinite is occasionally used for the present by omitting the auxiliary; as, وُہ کیا کرتا 'what is he doing?' The student must be careful, however, *not* to fancy that this tense corresponds with our present indefinite, as some of our grammars inculcate. Its use as a present tense is the exception, not the rule.

d. The *Present Tense* is used both to express the precise point of time when the action takes place, and also to denote a continuous or habitual state of action; hence it corresponds with both our forms of the present tense; as, وُہ گھر جاتا ہَي 'he is (now) going home;' but in the sentence وُہ رات کو ہمیشہ گھر جاتا ہَي it must be translated, 'he always goes home at night.' The present is frequently used for the future, when it is meant that the action will be done quickly; as, مَیں جلد کھانا لاتا ہُوں 'I am bringing (shall bring) the dinner quickly.'

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used; as in the following passage: جب اُس درخت کي پاس پہنچا دیکھا کہ ہر ایک ڈالي میں اُسکي سیکڑوں سر آدمیوں کي لٹکتي ہَیں ـ اَور اُسکي نیچي ایک تالاب نہایت خوش قطعہ مُلتّب ہَي ـ اَور اُسي کا پاني جنگل کي طرف چلا جاتا ہَي 'When he arrived at the tree, he saw that on every branch of it *are hanging* hundreds of human heads; and under it *is* a beautiful tank full of water, and the stream of it *is flowing* towards the desert.' In such instances the past tense may be used, but it is less animated and impressive; as وُہ اُس درخت کي نزدیک گیا تو کیا دیکھتا ہَي کہ اُسکي تلي ایک سِل سنگِ مرمر کي دھري ہَي 'he went near the tree, and what does he see but a marble slab *was* placed at the bottom of it.'

f. The *Imperfect* denotes a past action in progress, and corresponds with our own compound tense formed in a similar manner; as, وُہ لِکھتا تھا 'he was writing.' In most of our English grammars, the Indefinite Past Tense, such as 'he wrote,' 'he spoke,' is very improperly called the Imperfect. It is needless to state that these expressions in Hindústání must be rendered by اُسنے لِکھا and اُسنے کہا that is, the simple past, of which we shall say more immediately.

g. The tense called the *Present Dubious* (page 51) is generally employed to denote a future action of uncertain occurrence; as, مَیں مارتا ہوؤں or ہوؤنگا '(perhaps) I may beat,' or 'be beating;' so in 'Bágh o Bahár, p. 38: وُہ اپنے جِی مین کیا کہتا ہوگا 'What will he (or may he) saying in his own mind?'

TENSES OF THE PAST PARTICIPLE.

82. The main peculiarity in the use of these is, that when the verb is transitive, the nominative must be put in the case of the agent, as explained p. 103, etc.

The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, وُہ چلا گیا 'he went away;' تُم نے لِکھا 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptation, it is sometimes used with a present, and sometimes with a future meaning; as in the following: جو وُہ مِلے تو ہماری جان رہے نہیں تو گئی 'if she is found, then my life remains; if not, it is gone;' جو بویا سو کاٹا 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, پانی لاؤ

bring water,' and the answer will probably be لایا خُداوند 'I have brought it, Sir,' meaning, 'I will bring it immediately.' It is sometimes applied in an idiomatical manner,; as, هُوا تو هُوا 'if it be so, why be it so.'

b. The verb 'to be' has, in Hindústání, two tenses expressive of the past, viz. تھا 'was,' and هُوا 'was' (or 'became'), which may often be translated by the same word in English. In many cases these appear to be synonymous in their application; the student, however, must pay particular attention to the following rule. تھا is used in reference to simple existence at a distant time or particular place, while هُوا is applied to time or circumstances less remote, in the sense of 'became;' as follows: اُس مُلک مین ایک پادشاہ تھا 'there was a king in that country;' وُہ حَیران هُوا 'he was (became) confounded.' In short, تھا denotes permanent existence, and هُوا that which *was*, or *became* existing, through circumstances generally stated in, or easily inferred from the context.

c. The *Perfect* answers to the Perfect tense in English, being used to denote an action newly past and finished; as follows, میرا بھائی پہُنچا هَي 'my brother has arrived;' مَین نے پھل کو کھایا هَي 'I have eaten the fruit.' Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as مَین کل وهان گیا هُون 'I have gone there yesterday,' for 'I went there yesterday.' In this case, the usage of the French 'je suis allé,' would have come nearer the Hindústání.

d. The *Pluperfect* in English will generally be expressed by the Pluperfect in Hindústání, representing a thing not only as past, but as prior to some other event; as in the sentence, اُسکی پہُنچنے کی آگی مَین نے خط لِکھا تھا 'I had written the letter previous to his arrival.' But the converse of this rule

does not hold, the pluperfect being frequently used in Hindústání where in English we employ the simple past; thus in Story 16, a learned Káyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he is, concludes, without getting up, that it does rain; and gives the following ingenious process of reasoning: بِلّي آئي تهي — مَين ني اُسكو ٹٹولا تها — بهيگي تهي 'the cat came in, I put my hand upon her, she was wet' (*ergo*, it rains); but the literal meaning is, 'the cat had come in, I had put my hand upon her, she had got wet.' The general rule is, that when one definite past even precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the speaker's mind; as in the above example, where the slave might have added, as he no doubt meant, 'thence, I have ascertained that it is raining,' which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 51), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future; as in the following examples: مَين نه جانتا هُون كه وُه كهان گيا هوگا 'I know not where he may (or will) have gone;' پنّتهه مين تُم ني بهُت كشّت پايا هوگا 'on the way, you must have met with much difficulty.' The *Past Conditional* (p. 51.) is of very rare occurrence, and is understood to express the event in a more remote manner than the Indefinite (p. 45); thus, اگر مَين ني پنّجرا كهولا هوتا تو وُه اُڑ جاتا 'if I had opened the cage, then it would have flown.' A kind of expression like the *Paulo-post-futurum*, is expressed by چاهنا 'to desire,' with the past participle of another verb; as, وُه مرا چاهتا هَي 'he is about to die,' 'is dying,' or 'will soon die.' There are also other ways of expressing the same idea: thus, وُه مرّني كا هَي or وُه مرّني والا هَي or وُه مرّني پر هَي.

INFINITIVE.

83. The infinitive is used as a substantive to denote the state or action of the verb; it is frequently used for the imperative, and occasionally it is employed adjectively in connection with another substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class; thus, اُسکا جانا مُناسِب هَي 'his departure is proper;' اِنْتِقام لينے کا يہي وقْت هَي 'this is the very time for taking revenge;' وُہ گھر ديکھنے کو آيا or وُہ گھر ديکھنے کي واسْطے آيا 'he has come to see the house.' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it; as, هرگِز قسم نکھانا 'swear not at all;' وهان مت جانا 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb هونا, instead of the regular tenses of the verb which it represents; as follows, کِس مُلْک سے آنا هُوا 'from what country are you come?' instead of کِس مُلْک سے آئے هو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation; as, تُم کو وهان جانا هوگا 'you must go there;' so, likewise, آخِر ايک روز مرّنا هَي — اَور سب کُچھ چھوڑ جانا هَي 'one must die (*moriendum est*) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition; as follows, بادْشاهون کي حُضُور مين بے سبب دانْت کھولْنے ادْبسي باهر هَين 'to laugh (*lit.* to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the 'Khirad Afroz,' both the subject and the predicate are of this description: لڑکون کو کمينونکي صُحْبت مين رکھنا خراب کرّنا هَي 'to keep

children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the Latin participle in *dus*) by changing نا into نِي or نِين; thus, مَين نے تُمهارِي زبان بولْنِي نهِين سِيكهِي 'I have not learned to speak your language;' نشْتر پر اُنْگْلِي رکهْنِي مُشْکِل هَي 'it is hard to put one's finger on a lancet.' So, in the 'Bágh o Báhár,' p. 32: اي صاحِب ! اگر تُم کو اَيسِي هِي نا آشْنائِي کرْنِي تهِي — تو پهْلِي دوسْتِي اِتْنِي گرْمِي سي کرْنِي کيا ضرُور تهِي ؟ 'O Sir, if it was your intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karní* agrees with *ná-áshná,i* and *ãostí* in the feminine gender; so, p. 35, تکْلِيف مِهْمان کو دينِي خُوب نهِين 'to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun which it governs; as may be seen in the following sentence: دُنْيا کي واسْطي بهُت مِحْنت کرْنا فِي آلواقِع زِيادہ دَوڑْنا هَي ناچِيز پر 'to toil much for this world is in fact much-ado about nothing.' If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not hold between the infinitive and the word which it governs; as ايک بُوڑْها اَور اُسْکي بُوڑْهيا لکْڑِيان توڑْنِي کي واسْطي آئي — اَور لکْڑِيان چُنْنِي لَگي 'an old man and his wife came to cut wood (sticks), and began to gather sticks.' Here the infinitives *torná* and *chunná* do not agree with *lakríyán*, because they are neither subject nor predicate to a sentence. We have been rather diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say the least of it, unsound. It runs thus: "The termination نِي is used with certain verbs or with post-positions;

نِي (*ni*), نِين (*nin*), or نِيان (*niyán*), when a feminine noun singular or plural is the object of the verb; and نا in all other cases!" We have just shewn from the best authority that *ne* is used when there is neither 'a certain verb' nor 'post-position' in the case, and that *ni* is not necessarily used at all times when a 'feminine noun is the object of the verb.'

c. The inflected infinitive with *ká* (*ke* or *ki*) is also used adjectively in a sense somewhat like the Latin participles in *turus*; as, یہہ ہونے کا نہیں 'this cannot be;' اب مَیں عجم نہیں جانے کا 'now I do not mean to go to Persia.' (*non sum iturus*); so, مَیں نہیں مانتے کا 'I am not the man to believe, *or* submit.' Lastly, the inflected infinitive is used with لگنا when it means 'to begin;' with دینا 'to grant leave;' and with پانا 'to get leave;' as, وُہ کہنے لگا 'he began to say;' ہم کو جانے دو 'allow us to go;' وے آنے پاتے ہیں 'they are allowed to come.' The verb جانا 'to go,' may also govern the inflected infinitive of another verb (*ko* being understood); as, وے کھیلنے گئے 'they went to play.' The verb سکنا 'to be able,' generally governs the root of another verb, but it is often used with the inflected infinitive, particularly when accompanied by a negative particle; as, مَیں چل سکونگا 'I shall be able to move;' چلنے نہ سکتا تھا 'he was not able to move;' مَیں بولنے نہیں سکتا 'I cannot say.' Lastly, the verb *hona*, denoting obligation, may govern the inflected infinitive; as, تُمکو جانے ہوگا 'you must go;' تُمکو لکھنے ہوگا 'you must write.'

PARTICIPLES.

84. The present and past participles, when used participially and not forming a tense, generally add ہُوا (p. 46), and agree, like adjectives, with the noun which they qualify. In many instances they are used adverbially

in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just stated regarding the participles when accompanied by *hú,á*; هَي كوئي بَرج مين جو چلْتي هُوئي گوپال كو رکهي 'is there any one in Braj who will stop the departing Gopál?' So likewise, مُوئي هُوئي شير كِي هڈّيان 'the bones of a dead tiger;' and, اُسْني ايک نقّارِي كو كِسي درخْت مين لٹکا هُوا ديکها 'he saw a kettledrum suspended in a tree.' Sometimes the past participle is used like a mere adjective; as, ايک پِيُولا پهلا باغ تها 'there was a flowery and fruitful garden' (not 'flowered and fructified'); but the words *phúlá* and *phalá* here may be real adjectives (not participles) derived from *phúl*, 'a flower,' and *phal*, 'fruit,' by adding *á*, which is agreeable to analogy. In expressions like the following, they are used adverbially; as, سُبح هوتي 'when it was morning;' شام هوتي 'when it was evening;' ميري رهْتي 'while I remain;' جِنْكي ديکهي 'at the sight of whom;' بِنا سمجهي 'without understanding;' ديتي وقْت 'at the time of giving.' The present participle is doubled, to express the continuation or frequency of the act; as, همارا كام هوتي هوتي نه هُوا *i.e.* 'our work being and being, was not,' 'continuing to be done, was not completed.'

b. From the present participle is formed the compound verb called *statistical* (p. 65), by using the masculine inflection of the participle together with some verb of motion; as, وُه گاتي آتي هَي 'she comes singing.' The present participle in this case is employed precisely like the ablative of the Latin gerund. Dr. Gilchrist has suggested that *ki ḥálat meṅ* should be considered to be understood: thus, *wuh gáté ki ḥálat meṅ áti hai*, 'she comes in the state or condition of (a person) singing;' but a moment's consideration will shew

that this theory is more ingenious than sound. For instance, وُہ گاتي (کِي حالت ميں) آتا هَي 'he comes (in the state of) one singing,' is all very well, but, on the other hand, when the nominative is feminine, as, وُہ گاتي (کِي حالت ميں) آتِي هَي 'she comes (in the state of) one singing,' the expression is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her* coming *in the state of* (*a male*) *singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, etc. (corresponding to the *tio* of the Latin), which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used like a mere substantive, as سوتي سي 'from sleep,' evidently the same as سوني سي.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karná* and *cháhná* respectively to the simple masculine form of the participle. The only peculiarity about these is, that the verbs مرّنا 'to die,' and جانا 'to go,' employ the regular forms of the participle *mará* and *jáyá*, in preference to the usual forms *mú,á* and *gayá;* as, *wuh mará cháhtá hai*, 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jáyá kartá thá*, 'he was in the habit of going.' The past participle with *hú,á* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, ايک جوگِي دّهُونِي لگائي هُوئي بَيٹها هَي 'a Jogí having applied the smoke (by way of penance) is seated;' so likewise, وي رنّگ برنّگ کِي پوشاکين پہنِي هُوئي ناچتِي تهِين 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that

is, agreeing with the nominative), along with another verb; as, چلا جانا; thus, وي چلي جاتي هَين 'they go along;' so, ايکٹ لومڑي پڑي پھرتي تھي 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج وهان جاکر هماري کتاب ليکر پھر آؤ 'having gone there to-day, and having taken my book, return;' and again, اِس کام مين جلدي کر کي مجھي يہہ پشيماني هُوئي هَي 'this regret has come upon me (through) making haste in this business.' The student will recollect that this participle has several forms, the first of them the same as the root; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle هي *hi*, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described; the adverbial form conveying perhaps the idea of more speed or precision; as, يہہ بات سُنتي هي '(immediately) on hearing this statement. This participle may be applied in three ways, all of them tending to prove what we have stated above, that it is merely a verbal noun. Thus we may say, يہہ بات سُنتي هي where *yih bát* is the first form of the accusative; we may also say, اِس بات کو سُنتي هي where *is bát-ko* is the second form of the accusative; lastly, we may say, اِس بات کي سُنتي هي 'on the hearing of this statement.' Here, we see *sunte* in the first two expressions acting the part of a transitive verb, and in the last that of a substantive.

85. We have little more now to add on the syntax of the Hindústání language, which, we believe, we have discussed more fully, and we would fain hope, more intelligibly, than has yet been done. The following few remarks may be still added, as belonging to no particular department of the subject.

a. Sometimes a verb plural is used without a nominative case, some such word as 'they' or 'people' being understood; as in the following examples: يُون كهتي هَين 'thus they say;' and ايک تلوار سي سيکڑون کو مارتي هَين 'men kill thousands with one sword.' In negative sentences, the verb 'to be' is generally understood; as, ظُلم تيري شان کي لائق نهين 'oppression (is) not becoming your dignity.' The particle کہ *ki* is frequently used after verbs of speaking, asking, etc., in the sense of 'thus,' 'as follows,' etc.; as, اُس نے کہا کہ مَیں نے نہ کیا 'he said he had not done it;' lit. 'he said thus, I have not done it.' This is very like the use of the particle ὅτι as it frequently occurs in the Greek text of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each; as بیماری قید بدن کی هَی — اور غم قید روح کی 'sickness is the thraldom of the body, and sorrow that of the spirit.'

b. We may here state in conclusion, that throughout this long section on Syntax, it has been our principal aim to illustrate those peculiarities in which the Hindústání language differs from our own. Such rules and principles as completely accord with those of the languages supposed to be familiar to the reader, we have either passed over unnoticed, or handled very briefly. It may further be stated that there remains a difficult department of the language which must be overcome by practice, viz., the use of idiomatical expressions. These do not constitute the subject of grammar, and a knowledge of them is to be acquired by reading the best authors, and by free intercourse with the natives of the country.

SECTION VI.

THE NÁGARÍ OR DEVANÁGARÍ ALPHABET.

86. This is the character generally used by the Hindús. It is read and written from left to right, like our own. The alphabet, as used for the Hindústání, consists of eleven vowel sounds, and thirty-three consonants, all arranged as follows:—

Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ă	*á*	*ĭ*	*ī*	*ŭ*	*ú*	*ṛĭ*	*é*	*ai*	*ó*	*au*

Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
k	*kh*	*g*	*gh*	*n̆*	*ch*	*chh*	*j*	*jh*	*ṅ*	*ṭ*
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ṭh	*ḍ*	*ḍh*	*ṇ*	*t*	*th*	*d*	*dh*	*n*	*p*	*ph*
ब	भ	म	य	र	ल	व	श	ष	स	ह
b	*bh*	*m*	*y*	*r*	*l*	*w, v*	*sh*	*sʰ*	*s*	*h*

a. To the above letters may be added the symbol ँ, called *anuswára,* which represents the nasal *ṅ* (page 6), and the *visarga* ः, which corresponds with the final weak *s* (p. 6) of the Persian character. We would at the same time draw the student's attention to two compound characters, of which the elements are so disguised as to have the semblance of single letters; viz. क्ष *ksh,* compounded of क and ष, sounded like our *x* in *fluxion,* or *ct* in *faction*; and ज्ञ *jn,* sounded like our *gn* in *bagnio,* or the French *gn* in *ligne, champagne,* etc. The mark । is used in poetry to indicate the first member of a *sloka* or couplet; and at the end of a *sloka* it is generally doubled ॥

THE DEVANĀGARI ALPHABET.

Vowels.

Initial		Secondary	
अ	आ	ा	ा
ă	ā	ă	ā
इ	ई	ि	ी
ĭ	ī	ĭ	ī
उ	ऊ	ु	ू
ŭ	ū	ŭ	ū
ऋ	ॠ	ृ	ॄ
ṛ̆	ṝ	ṛ̆	ṝ
ऌ	ॡ	ॢ	ॣ
l̆	l̄	l̆	l̄
ए	ऐ	े	ै
ĕ	ai	ĕ	ai
ओ	औ	ो	ौ
o	au	o	au

Consonants.

क	ख	ग	घ	ङ
k	kh	g	gh	ng
च	छ	ज	झ	ञ
ch	chh	j	jh	ny
ट	ठ	ड	ढ	ण
ṭ	ṭh	ḍ	ḍh	ṇ
त	थ	द	ध	न
t	th	d	dh	n
प	फ	ब	भ	म
p	ph	b	bh	m
य	र	ल	व	श
y	r	l	w & v	ś or sh
ष	स	ह	क्ष	ज्ञ
sh	s	h	ksh	jn

COMPOUND LETTERS.

क्क	क्त	क्य	ग्न	ग्ब	च्छ	ज्ञ	त्त	त्थ	त्न	त्म
kk	kt	ky	gn	gb	chchh	jñ	tt	tth	tn	tm
त्य	त्व	द्ध	द्व	द्म	द्य	द्व	न्त	न्थ	न्द	न्ध
ty	tw	dd	ddh	dm	dy	dw	nt	nth	nd	ndh
न्न	न्म	न्य	न्ह	प्त	प्न	प्य	प्स	ब्द	भ्य	ल्ल
nn	nm	ny	nh	pt	pn	py	ps	bd	bhy	ll
ष्ट	ष्ठ	ष्ण	स्त	स्थ	स्न	स्म	स्य	स्स	ह्न	ह्य
sht	shth	shn	st	sth	sn	sm	sy	ss	hm	hy

Sir C. Wilkins script. G. Barclay sculp.

W. H. Allen & Co. London.

In prose the same marks serve to denote stops. In many books lately published in India, in the Devanágarí character, the English stops have been very properly and successfully introduced.

b. In naming the consonants, the short vowel *ă* (the *fatha* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kă, khă, gă,* etc.: and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kănăk,* 'gold,' नगर *nagar,* 'a city.' If a word terminates with a compound consonant, the short *ă* may be frequently supplied at the end, as in पुत्र *putra,* 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ă,* the consonant is marked underneath with the symbol (্) called *virâma* or 'rest' (the same as the *jazm* of the Persi-Arabic, p. 10), as बोल्‌ना بولنا 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to.

c. The first of the vowels, अ *ă,* is never written except it begin a word or syllable. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms*; thus, ा *â,* ि *i,* ी *î,* ु *u,* ू *û,* ृ *ri,* े *e,* ै *ai,* ो *o,* ौ *au,* as may be seen in the following exemplification of them with the letter ग *ga*: thus,

ग,	गा,	गि,	गी,	गु,	गू,	गृ,	गे,	गै,	गो,	गौ.
ga,	*gâ,*	*gi,*	*gî,*	*gu,*	*gû,*	*gri,*	*ge,*	*gai,*	*go,*	*gau.*

And the same rule applies to the rest of the consonants.

d. It will be seen that the secondary form of इ, viz, ि, is written before its consonant ग, though sounded after it; and

the student will do well to bear in mind this apparent anomaly. The ा and ी take their place after the consonant; the ु ू and ृ are fixed to the letter beneath; the ॅ and ॆ above; and the ो and ौ are merely the ा surmounted by the ॅ and ॆ. The vowels ु and ू in combination with the letter र *r*, are written रु *ru*, and रू or ॠ *rú*; and the vowel ृ joined to ह *h*, is written ह्रि *hri*.

87. The strict rule in Devanágarí writing is, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group; thus, in the word मत्स्य *matsya*, 'a fish,' the त स and य are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

a. The letter र, being of frequent occurrence in compounds, is subject to two special rules of its own; 1st. It is written over a letter, or group of letters, in the form of a crescent (ˊ) when it is to be sounded first, as in the words तर्क *tarka*, 'reasoning,' and पार्श्व *párshwa*, 'a side'; 2nd. When the र follows another letter, or group of letters, it is represented by an oblique stroke (ـ/ـ) underneath, as in सूत्र *sútra*, 'rule,' and चन्द्र *chandra*, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Ságar*, the *Baitál Pachisi*, the *Adventures of Hátim Tá,i*, etc., all in the Devanágarí character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India, being chiefly confined to manuscripts and printed works in

the Sanskrit language. The following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter र forms the first or last element, are purposely omitted, that letter, as we have just seen, having special rules applicable to itself.

क्क	क्त	क्य	ग्न	ग्ब	च्छ	ज्ज	त्त	त्थ	
kk	*kt*	*ky*	*gn*	*gb*	*chchh*	*jj*	*tt*	*tth*	
त्न	त्म	त्य	त्व	द्द	द्धं	द्म	द्य	द्व	न्त
tn	*tm*	*ty*	*tw*	*dd*	*ddh*	*dm*	*dy*	*dw*	*nt*
न्थ	न्द	न्ध	न्न	न्म	न्य	न्ह	प्त	प्न	प्य
nth	*nd*	*ndh*	*nn*	*nm*	*ny*	*nh*	*pt*	*pn*	*py*
प्स	ब्द	भ्य	ल्ल	ष्ट	ष्ठ	ष्ण	स्त	स्थ	स्न
ps	*bd*	*bhy*	*ll*	*sht*	*shth*	*shn*	*st*	*sth*	*sn*

स्म	स्य	स्स	ह्म	ह्य
sm	*sy*	*ss*	*hm*	*hy*

c. Compounds of three letters are very rare, and when they do occur, it will be found that they generally consist of one of the semi-vowels य र ल or व combined with a compound of two letters, thus: क्त्व *ktw*, न्त्र *ntr*, प्त्य *pty*, स्त्य *sty*. As for compounds of four letters, they are merely matters of curiosity, as त्स्म *tsm*, त्स्न्य *tsny*.

88. The best dictionaries of the Hindústání language are printed in the Persian character; hence it will be necessary for the student to know exactly how he may convert the Devanágarí letters into the former. This he will be able to do efficiently by a reference to the following tables:—

I. *Initial Vowels.*

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ا	آ	اِ	اِي	اُ	اُو	رِ	اے	اَے	او	اَو

II. *Consonants.*

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ک	کھ	گ	گھ	ن	چ	چھ	ج	جھ	ن	ٹ
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ٹھ	ڈ	ڈھ	ن	ت	تھ	د	دھ	ن	پ	پھ
ब	भ	म	य	र	ल	व	श	ष	स	ह
ب	بھ	م	ي	ر	ل	و	ش	ش or کھ	س	ہ

III. *Secondary Vowels.*

बद्	बाद्	विद्	बीद्	बुद्	बूद्
بد	باد	بِد	بِید	بُد	بُود
ब्रद्	बेद्	बैद्	बोद्	बौद्	ब:
بْرِد	بید	بَید	بود	بَود	به

a. In the preceding table it will be observed that the ten aspirated letters of the Devanágarí alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or *butterfly* form of the letter ه, ھ *h*; thus, घर *ghar*, 'a house,' گھر; धर *dhar*, 'a place,' دھر. The real *h* ह of the Devanágarí is represented in the middle of the word by ہ; as, कहा 'he said,' کہا: if, however, the letter preceding the ه be د, ر, or و, then the form ه must be used, and the preceding letter marked with the appropriate vowel; as, दहान *dahán*, 'the mouth,' دَهان. The cerebral letters ट and ड are represented by ٹ and ڈ, or ت and د. Sometimes the ड and ढ have the sound of a cerebral ṛ and ṛh respectively; in which case they are generally marked with a dot beneath, thus ड़ and ढ़, and and with ڑ or ڑ in the Persian character; as, बड़ा *baṛá*, 'great,' بڑا, The various nasals of the Devanágarí are represented by the Persian ن, which will be found sufficient for all useful purposes.

b. The letter च is sometimes represented by چ: the letter श generally by ش, sometimes by س; and the letter ष is more frequently کھ than ش. The compound च्छ is generally represented by چھ or کھ, seldom by کْش, its proper sound. The compound ज्ञ is represented by گْي; as, आज्ञा *ágyá* (*ájná*), آگْيا; its real sound, as already stated, is that of *gn* in the French words *champagne, ligne,* etc.

89. It appears, then, that the Devanágarí alphabet may be represented with tolerable exactness in the Persian character; but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Devanágarí. The plan adopted in this case is to represent the letters in question with such Nágarí letters as approximate them in sound, which in some printed books are distinguished with a dot underneath; thus,

ط	ض	ص	ژ	ز	ذ	خ	ح	ث
त़	ज़	स़	ज़	ज़	ज़	ख़	ह़	स़
		ق	ف	غ	ع	ظ		
		क़	फ़	ग़	अ़ *etc.*	ज़		

a. In a few printed books, attempts have been made to invent distinct letters for the various forms of the Persian and Arabic z, which, it will be observed, are all represented by ज; but in reality the subject is not worth the labour. In the first place, the Hindús, who alone use the Devanágarí character, are sparing in the use of Persian or Arabic words, to one or other of which the various forms of the letter z belong; and, secondly, such words as they have in the course of centuries adopted have become naturalized, or, if the critic will have it, corrupted, so as to suit the elements of the Nágarí:

thus, حاضري is written and sounded हाजिरी *hájirí*. In a new edition, in the Devanágarí character, of the 'Adventures of Ḥátim Ṭá,í,' which we have lately received from India, almost all dots and double letters are discarded, as a useless incumbrance.

b. The letter ع is generally represented in Nágarí by employing the vowel with which it is connected, in the initial form, with a dot under it; as, بعد बअ्द *ba'd*; علم इ़ल्म *'ilm*; عُمر उ़म्र *'umr*. This method is sufficient for practical use; but it is by no means satisfactory, as may be seen in the monosyllable बअ्द, which in Persian and Arabic is sounded *ba'd* (the *a* uttered from the bottom of the throat); but, according to the rules of the Devanágarí alphabet, it makes *bă'ăd*, unless we use the *viráma* (्) under the अ्, as बअ्द्, which would amount to something like an absurdity.

c. When, in a word, two vowels follow each other, the rule is, to write the second vowel in the initial form; for though not at the beginning of a word, it is the beginning of a syllable; thus, हुआ *hú'á*; होओ *ho'o*. This is precisely the same in principle as the use of the mark *hamza* (p. 17) in the Persi-Arabic alphabet.

d. The best mode of learning the Devanágarí character is to write out several times the whole of the single letters in Plate II. The various elements of each letter will be found in Plate I. fronting the title page; the small dot accompanying each shews where the pen starts from in their formation. When the student has made himself tolerably familiar with the letters, he may commence with the first story, which is the same as the third story of the Extracts in the Persian character. In like manner he will find that the Devanágarí Stories, from 2 to 7 inclusive, are old acquaintances. Stories 8, 9, and 10 also occur in the other Extracts, but some of the words differ, viz., those of Persian or Arabic origin are displaced in the Devanágarí for words purely Indian and Sanskrit. The rest of the Extracts in

this character are taken from the scarce and valuable 'Hindústání and Hindí Selections,' edited by Táriní Charan Mitr, head Munshí in the College of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of our Hindústání Extracts in the Persian character.

OF MANUSCRIPTS.

90. We briefly alluded, at page 21, to the three most prevalent handwritings in use among the Arabs, Persians, and Musalmáns of India. Of these, the Naskhí, being like the type used in this country, requires no explanation; and the Shikasta, from its extreme irregularity, scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'lík*, of which we have given fourteen plates of engraved specimens at the end of this work.

a. Plate I. Division 1st presents all the simple elements of this character, the small cross mark shewing the commencement of each. The 2nd elementary form, here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become پ ت ث (*p*, *t*, *s*). The third form, now a ج *j*, becomes in the same manner چ خ ح (*ch*, *kh*, *h*). The 4th makes two letters, د ذ. The 5th, ر ز ژ and ڑ. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sin* and *shin* (*s* and *sh*), as the only distinction between them is that the *sin* (*s*) wants, and the *shin* (*sh*) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (*t*, *z*). The 9th, ع and غ. The next letters are ف ق ک ل م ن و and ه. Then follow the initial, medial, and final forms of the ه ھ ہ or *he* linked together.

Lastly, the لا ء ي (*lá, hamza,* and *ye*), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yáe majhúl* (p. 13).

b. Division 2nd exhibits the second elementary form (viz. that of ب پ ت ث), and likewise that of ن and ي, as they appear initially, when combined with each of the others following them. Division 3rd shews the ج (i.e. ج چ ح or خ), prefixed in the same manner to each of the others. Division 4th (Pl. II.), the س ش. Division 5th, the ص ض. Division 6th, the ط ظ. Division 7th (Pl. III.), the ع غ. Division 8th, ف and ق. Division 9th, the ک گ, and by leaving off the top part we shall in most instances have the initial ل. Division 10th (Pl. IV.), the م. Division 11th, the ه combined initially with the rest of the elementary forms. The tail of the *he* is given only in *hd, hd, hk, hl,* and *hlá,* but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mim.* The 12th Division contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20, forming the fanciful words, '*Abjad, hawaz, huṭṭi, kaliman, sa'fas, karashat, sakhaz, ẓaẓagh,*' and the last line may be read thus, indicating the name of the chirographer: *Al'abd ul muznib, al fakir 'ubaid ulláhi husaini shirin rakam ghaffara ẓunúbahu.*

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time retranscribe them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkht, bhjt, bhsht, pnj, blkh,* and *blnd,* and so on with regard to the rest. Coming now to complete words, we may premise, as a general

remark, that when these contain of the letters ب پ ت ث ن ي in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Plate V. line 8), or like the *y* in سيب *syb* (Plate VII. line 1).

d. Concluding remarks.—In manuscripts the short vowels and other marks seldom make their appearance; and even the diacritical dots are often either altogether omitted or irregularly placed. It may be useful to observe, then, that when from the ambiguous position of a dot, it may apply to more letters than one, it should of course be assigned rather to the letter, which is not complete without a point, than to one which may dispense with it. Thus the third combination Plate I. No. 2, should be read *bḥ*, and the eighth *ns*, though the dot be over the last letter as if it intended to be a ض. But in many cases the sense alone can determine *the point*. Thus the last word of No. 2 may be either *be* or *pe*; and the dot over the ninth word of No. 3 is so equivocally placed between that and the word above it, that it may be read either حض خض or جف, according as the dot is conceived to belong to one or the other, above or below. The grand key, however, to the reading of manuscripts, is to *know the language*; at the same time many useful hints may be gleaned from Ouseley's 'Persian Miscellanies,' 4to. London, 1795; Stewart's 'Persian Letters,' 4to. London, 1825; and 'Essai de Calligraphie Orientale,' in the Appendix to Herbin's 'Développments des Principes de la Langue Arabe,' 4to. Paris, 1803. See also a work entitled 'Oriental Penmanship; an Essay for facilitating the Reading and Writing of the Ta'lík Character,' by the author of this Grammar. London: Wm. H. Allen & Co. 1849.

MUḤAMMADAN CALENDAR.

91. The Musalmáns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which Muḥammad departed, or rather *retreated*, from Mecca to

Medina; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New-year's Day will happen every year about eleven days earlier than in the preceding year.

a. To find the Christian year corresponding to that of the Hijra, apply the following rule:—From the given number of Musalmán years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmán year ends. For example, we mentioned (p. 20), that the death of the poet Ahlí happened, A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shows that the Musalmán year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muḥammadan æra are given, the precise period of the Christian æra may be found very nearly, as follows:—*Rule.* Express the Musalmán date in years and decimals of a year; multiply by .97; to the product add 621.54, and the sum will be the period of the Christian æra. This rule is exact to within a few days, and if in the Musalmán date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muḥammadan or lunar months are made to consist of thirty and twenty-nine days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned thirty days instead of twenty-nine. The months retain their Arabic names in all Muḥammadan countries, as follows:—

LUNAR MONTHS.

	DAYS.		DAYS.
مُحرّم *muḥarram*	30	رجب *rajab*	30
صفر *ṣafar*	29	شعّبان *sha'bán*	29
رِبيعُ ٱلأوّل *rabí ul-awwal*	30	رمضان *ramaẓán*	30
رِبيعُ ٱلثّاني *rabí'us-ṣání*	30	شوّال *shawwál*	29
رِبيعُ ٱلآخِر *rabí' ul-ákhir*		ذي ٱلقعْدة *ẓi,l ḳa'da*	30
جُمادَ ٱلأوّل *jumád-al-awwal*	30	ذي قعْدة *ẓí ḳa'da*	
جُمادَ ٱلثّاني *jumád-aṣ-ṣání*	29	ذي ٱلحِجّة *ẓi,l ḥijja*	29
جُمادَ ٱلآخِر *jumád-al-ákhir*		ذي حِجّة *ẓí ḥijja*	

d. We here subjoin the days of the week; on the left hand are the names in use among the Musalmáns of India, next those of the Hindús; and on the right, the Persian names, which last are much used in the dates of letters, etc.

DAYS OF THE WEEK.

MUSALMÁN.	HINDÚ.	ENG.	PERSIAN.
اِتْوار *itwár.*	رَبِبار *rabí-bár.*	Sun.	يَكْشَنْبه
سومْوار or پِير *somwár* or *pír.*	سومْبار *som-bár.*	Mon.	دُوشَنْبه
منْگل *mangal.*	منْگلْبار *mangal-bár*	Tues.	سِه شَنْبه
بُدْھ *budh.*	بُدْھْبار *budh-bár.*	Wed.	چهارْشَنْبه
جُمْعه رات *jum'a rát.*	بْرِھَسْپتِبار *brihaspati-bár.*	Thur.	پَنْجَشَنْبه
جُمْعه *jum'a.*	سُكْرِبار *sukra-bár.*	Fri.	آدِينه
سنِيچر *sanichar.*	سنِيبار *sani-bár.*	Sat.	شَنْبه or هفْته

92. The Hindús reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali-Yug*, of which the year 4956 expired about the 11th of April, A.D. 1855, at which period their new year generally commences.

a. The Hindú year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which terminates in each. Hence, although the month *baisákh* begins *de jure* about the 11th of April, it may have commenced *de facto* from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is, of the solar month within which the two new moons may happen.

b. Beside the æra of the *Kali-Yug*, the Hindús in the northern half of India reckon from the time of a renowned prince, by name Vikramáditya, who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Sálaváhana, which commences 78 years after the birth of Christ. The former of these æras is called the Samvat, and the latter the Sáká æra. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled 'Kála Sankalita,' 4to. Madras, 1825.

THE HINDÚ SOLAR MONTHS.

بَیساکھ	April.	بھادون	August.	پُوس	December.
جیٹھ	May.	کُوار or آسِن	September.	ماگھ	January.
اساڑھ	June.	کاتِک	October.	پھاگُن or پھالگُن	February.
ساون or سراون	July.	کارتِک or			
		اگھن	November.	چیت	March.

मनोहर कहानियां

सुगम बाली में

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१ किसी मोची का घर जाड़े के मौसम में जल्ने लगा एक ग़रीब पड़ोसी वरां आकर सेंक्ने लगा. यिह हालत देख्के एक ठठोल ने कहा, क्या ख़ूब! किसीका घर जले कोई तापे.

२ एक कमीने और भले आद्मी से इफ़्लास में दोस्ती हुई. कमीन: दौलत्मन्द होते ही नजीव्ज़ादे से आंखें लगा चुराने. तब वुह ख़फ़ा होकर बोला, यिह सच है, कमीने की दोस्ती जैसी बालू की भीत.

३ अक्बर ने बीर्बल से पूछा, कि लड़ाई के वक़ क्या काम आता है? बीर्बल ने अर्ज़ किया, कि जहान पनाह! औसान. बाद्शाह ने कहा, हथ्यार और ज़ोर क्यूं नहीं कहता? बीर्बल ने कहा, जहान पनाह! अगर औसान ख़ता हो जावे, तो हथ्यार और ज़ोर किस काम आवे?

४ एक ऊंट और गधे मे निहायत दोस्ती थी. इत्तिफ़ाक़न् दोनों को सफ़र दर्पेश हुआ. दर्मियान राह के एक नदी

मिली. पहले जंट पानी में पैठा. उसके पेट तक पानी हुआ. कहने लगा, ऐ यार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तुझे थोड़ा मअ़लूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख़्स बादशाह के ऐन किलए के नीचे लूटा गया. उसने बादशाह की ख़िद्मत में अ़र्ज़ की, कि जहान पनाह! मुझे कज़्ज़ाकों ने ज़ूर के किलए की दीवार के नीचे लूट लिया. बादशाह ने फ़र्माया कि तू ज़ूशयार क्यूं नरहा? बोला कि ग़ुलाम को मअ़लूम नथा कि हज़रत के जेर झरोखे मुसाफ़िर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यिह मसल नहीं सुनी? चिराग़ के नीचे अन्धेरा.

६ एक कायथ और उस का ग़ुलाम दोनों एक घर में सोते थे. लाला ने कहा, राम चेरा! देख ता पानी बरस्ता है या खुल गया. उस ने कहा, बरस्ता है. पूछा तू किस तरह जान्ता है? तैं तो पड़ा सोता है. कहा बिल्ली आई थी, उस को मैं ने टटोला था, भोगी थी. कहा, चिराग़ बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़: बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. ग़रज़ ऐसा सुस्त था, आख़िर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसल्मान बीमार था. ग़ुलाम से कहा, कि फ़ुलाने हकीम के पास जाकर दवा ला. उसने कहा, शायद हकीम

जी इस्वक़्त घर में नहोवें. कहा, होंगे, जा. तब उस्ने कहा अगर मुलाक़ात भी होवे, लेकिन दवा नदें. तद कहा रुक्अः हमारा लेजा, अल्बत्तः देंगे. फिर कहा, कि जो उन्हों ने दवा भी दी, अगर फ़ाइदः नकरे. कहा, ऐ कम बख़्त! यहीं बैठा तस्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फ़र्ज़ किया कि अगर फ़ाइदः भी करे, तो हासिल क्या? आख़िर एक दिन मर्ना बर हक़ है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिख्ता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को देख्ने लगा. तो उस ने चिठी में लिखा, जो बज़ुत सी बातें लिख्नी थीं, सो नहीं लिखी गईं क्यूं कि मेरे कने एक निपट चिविल्ला बैठा है, और इस चिठी को देख्ता है. वुह बोला, अप्ने भेद की बात चीत जो लिख्नी हो, सो लिख्ते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा हुआ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा हुआ नहीं देखा; कहो तो, यिह क्यूंकर जाना जो मैं ने यूं लिखा है? इस बात से बज़ुत लजाया; और चुप हो रहा.

९ एक सिक्क किसी गांव में कित्ने एक लोगों को सिक्का देता था, इस में कोई गंवार भी वहां आ बैठा, और लगा उस का मुंह देख देख बेचैन हो रोने. इस को रोता देख सब ने जाना कि यिह कोई बड़ा कोमल सुभाव है जो इत्ना

रोता है. एक ने इस से पूछा, कि भाई! सच कह, तू जो इतना रोता है, तेरे मन में क्या आया है? सिचक को उंगली से बता बोला, कि इन मियां की डाढ़ी हिलती देख मुझे अपना मुआ हुआ प्यारा बका स्मरन आया, कि जब न तब उस की भी इसी भांत डाढ़ी हिलती थी, इस लिये मैं रोता हूं. यिह सुन सब खिलखिला उठे, और सिचक लज्जित हो चुप रहा.

१० एक राजा ने अपना लड़का किसी जोतकी को सौंपा, जो इसे जोतिक सिखाओ; जब उस में यिह पूरा हो, तो मेरे पास लाओ. पांडे ने बड़े प्यार और दुख से जितनी बातें उसकी थी, सो उसे अच्छे ढब से सिखाईं. जब देखा वुह लड़का बड़ा गुनी हुआ, तब राजा के सामहने जाकर कहा, महाराज! आप का बेटा अब जातिक में चौकस हुआ; जब चाहिये उसे जांच लीजिये. राजा ने यिह सुनते ही कहा, अबही बुलाओ. लड़का आया और हाथ जोड़के खड़ा रहा. राजा ने अपे हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो बेटा! हमारे हाथ में क्या है? उस ने कहा, कुछ गोल गोल सा है, जिस में छेद और पत्थर भी है. महाराज ने कहा, उसका नांव क्या है? बोला चक्की का पाट. तब राजा जोतकी के मुंह की और ताकने लगा. वुहीं वुह हाथ जोड़ कर बोला, महाबली! गुन का कुछ दोश नहीं, यिह मत की चूक है.

११ कोई पोस्ती जंगल में बैठा कटोरी में पोस्त घोल रहा था. दैवी किसी झाड़झूड़ से एक खरहा जो निकल्के दौड़ा, तो उस के धक्के से इस की कटोरी लुढ़क पड़ी. यिह रिसाय के बोला, कि तुझ से क्या कहें! भला, तेरे बाप ही से जा कर कहेंगे. इत्ना कह, कूंडी सोंटा कांख में दबा, नगर में जा, हर एक चोपाये को देख्ता चला; निदान एक गधे को जो उस के बरन के समान था, पाया. तो गधेवाले से जाकर कहा, कि तेरे इस पशु के बेटे ने मेरी पोस्त की कटोरी भरी हुई लुढ़ा दी. उस ने कहा, कि जिस्के बेटे ने लुढ़ाई है विसी से जाके कहो. यह सुन, वह गधे के पास जा, उस की पीठ पर हाथ रख, चाहे कि कुछ कहे, वोंहीं उस ने फिर्कर एक ऐसी दुलत्ती मारी, कि यह बिचारा हाय कर बैठ गया, और हंस्कर बोला, कि क्यों न हो, जिस्का बाप ऐसा हो, तिस का लड़्का वैसा हुआ ही चाहे. इत्ना कह चला आया.

१२ दो जान्पह्चान मिल्कर भ्रमन को निक्ले, और चले चले नद्दी के तीर पर पहुंचे. तब एक ने दुस्रे से कहा, कि भाई! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं. इस ने कहा बहुत अच्छा. यह सुन वह बीस रूपये इसे सौंप्कर, कप्ड़े तीर पर रख, जों पानी में पैठा, तों इस ने चतुराई से वे रूपये किसी के हाथ अप्ने घर भेज दिये. उस ने निकल, कप्ड़े पहन, रूपये मांगे. यह बोला लेखा सुन

लो. उस ने कहा, अभी देते अबेर भी नहीं हुई, लेखा कैसा? निदान दोनों से विवाद होने लगा, और सौ पचास लोग घिर आये. उन में से एक ने रूपयेवाले से कहा, कि अजी! क्यों झगड़ते हो, लेखा किस लिये नहीं सुन लेते? हार मान उस ने कहा, अच्छा कह. वह बोला, जिस काल आप ने डुबकी मारी, मैं ने जाना डूब गये; पांच रूपये दे तुम्हारे घर संदेसा भेजा; और निकले तब भी और पांच रूपये आनंद के दान में दिये; रहे दश, सो मैं ने अपने घर भेजे हैं, विन की कुछ चिंता हो तो मुझ से टीप लिखवा लो. यह धांधलपने की बात सुन, वह विचारा बोला, भला भाई! भर पाये.

१३ एक कच्छुए और कौवे से बड़ी प्रीत थी, काम पड़ने मे एक एक का सहारा करता. एक दिन किसी चिड़ीमार ने कौवे को पकड़ा, तब कच्छुए ने चिड़ीमार से कहा, कि तुझे दूस के लेजाने मे हाट में क्या मिलेगा? बोला, दो पैसे. कहा, जो तू इसे छोड़ दे, तो मैं तुझे एक मोती दूं. कहा अच्छा. उस ने डुबकी मार के मोती ला दिया; पर दूस ने कौवे को न छोड़ा. तद कच्छुए ने कहा, कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यों नहीं छोड़ता; बोला, एक मोती और ला दे, तो छोड़ दूं, नहीं तो नहीं छोड़ूंगा. दूस ने कहा, अच्छा. तू इसे छोड़ दे, मैं ला देता हूं. वह बोला, मैं तेरी बात को कैसे प्रतीत करूं? कहा दूस ने, मैं झूठ नहीं

बोल्ता. इस बात के सुन्ते ही उस ने कौवे को छोड़ दिया, और इस ने दूस्रा मोती ला दिया. फिर चिड़ीमार दूस्रे मोती को छोटा देख बोला, कि यह मैं न लूंगा, इसी के समान का ला दे. इस ने कहा, यों तो नहीं, पर जो तू यह मोती मुझे दे, तो मैं इस के समान का वहीं से देख लाऊं. मारे लालच के इस ने मोती दिया, वह ले डुब्की मार, बैठ रहा. एक पहर के पीछे इस ने घब्राके विसे पुकारा. तब उस ने आकर रिसियाय के कहा, कि तू बड़ा मूढ़ है जो मुझें पुकार्ता है; क्या तैं ने यह कहावत नहीं सुनी? जो कुछ खुदा करे सो हो, लेना एक न देना दो. यह सुन चिड़ीमार निरास हो अप्ने घर गया.

१४ एक दिन अक्बर बाद्शाह ने बीर्बल से कोई बात कह्के उस का उत्तर पूछा. बीर्बल ने वह उत्तर दिया, कि जो बाद्शाह के मन में ठह्रा था. सुन्कर शाह ने कहा, कि यही बात मेरे भी जी में आई है. बीर्बल बोला, कि महाराज! यह वही बात है, जो सौ सियाने एक मत. शाह ने कहा कि, यह कहावत भी प्रगट है, जो सिर सिर अक़्ल, गुर गुर बिद्या. फिर बीर्बल ने कहा कि, महाराज! जो मन में आवे तो इस बात को जांच लीजे. कहा बज़ुत अच्छा. इत्नी बात के सुन्ते ही बीर्बल ने नगर में से सौ बुद्धिवान बुला भेजे, और दो पहर रात के समय बाद्शाह के यहीं उन्हें एक सूना कुंड बताकर कहा, महाराज की आज्ञा है कि इसी

बिरियां हर एक लोग एक एक घड़ा दूध का भर्कर इस कुंड में ला डाले. बाद्शाह की आज्ञा को सुन्ते ही हर एक ने अप्ने जी में यह बात समझ्के, कि जहां निनानवे घड़े दूध के होंगे, तहां मेरा एक घड़ा पानी का क्या जाना जायगा? पानी ही ला डाला. बीर्बल ने शाह को दिखाया; शाह ने उन सब से कहा, तुम ने क्या समझ्के मेरी आज्ञा को न माना? सच कहो, नहीं तो भला न होगा. विन में से हर किसी ने हाथ बांध बांध कर कहा, कि महाराज! चाहो मारिये, चाहो छोड़िये, हमारे जी में यह बात आई, कि जहां निनानवे घड़े दूध के होंगे, वहां एक घड़ा पानी का क्या जाना जायगा? यह बात सब के मुख से सुन्कर बाद्शाह ने बीर्बल से कहा, जो कानों सुन्ते थे सो आंखों देखा, कि सौ सियाने एक मता.

१५ अक्बर बाद्शाह की यह रीति थी, कि सदा फ़कीर का भेष ले, रात को नगर की गली गली नाके नाके में फिर्ते, और जिस दरिद्री कंगाल दुखी को देख्ते, उस का दुख दूर कर्ते. एक दिन जौं निक्ले तौं देख्ते क्या हैं, कि कोई साह्कार की बेटी पार के ऊपर गोख में खड़ी रो रो बिसूर रही है. ये बोले, माई! टुक्ड़ा भेजियो. वह रोटी देने आई; इन्हों ने उस से पूछा, तू क्यों रोती है? उत्तर दिया मेरा स्वामी बारह बरस से जहाज़ ले बनज को निक्ला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूं.

इत्ना सुन, रोटी ले, असीस दे, आगे बढ़े, तो देखा कि कोई रंडी रो रो चक्की पीस रही है. उसी भांति उस से भी पूछा. उन्ने कहा, मेरा खामी चोरी को गया है, उसे तीन दिन हुए, न जानूं जीता है कै मारा गया, इस दुख से रोती हूं. यह सुन वहां से भी चल निकले. फिर देखा, कि एक स्त्री नवयौवना खिड़की में बैठी डाढ़ें मार मार रोती है. उस से पूछा, तू क्यों रोती है? उन्ने कहा, मेरा खामा अल्प बयस्क है. इस बात के सुनके ही बादशाह उदास हो घर आये, और दूसरे दिन राजमंदिर में बैठ, बीरबल की ओर देख बोले, बीरबल! वे तीनों बिल्लायं. बीरबल ने कुछ उत्तर न दिया. फिर बादशाह ने कहा, बीरबल! वे तीनों बिल्लायं. बोला, हां महाराज! इत्नी बात के सुनते ही, बादशाह ने लीली पीली आंखें कर कहा, बीरबल इस का बखान कर, नहीं तो अभी मार डालता हूं. तू ने क्या समझके मेरी बात का उत्तर न दिया? बोला, एक समंदर बनज करे, और नित उठ चोरी जायं; बालक ही से नेह लगावे, वे तीनों बिल्लायं. इस बात के सुनते ही प्रसन्न हो बादशाह ने बीरबल को निहाल कर दिया.

१६ शाहजहां बादशाह ने दीवानिखास से ले गढ़ के पौर तक एक रस्सा बंधवा दिया था, और उस में घंटालियां गुंथवा, छोर उस का बीच बाजार में डलवा दिया था, इस लिये कि जो कोई बादी आवे, सो उस रस्से को खैंचे,

घंटालियां बाजें, और बादी की पुकार महाराज के निकट बिन बीचबिचाव के पहुंचे. एक दिन किसी भिस्ती का बैल भरी पखाल समेत उस रस्से के पास आन्कर खड़ा हुआ, भिस्ती किसी के यहां मशक डालने गया था; बैल ने रस्से से सिर खुजलाया; उस के सींग का झटका जो लगा, एको दांव सब घंटालियां बाज उठीं; सुनते ही बादशाह ने कहा, देखो, कौन है? लोगों ने झट समाचार दिया, धर्मावतार! और तो कोई नहीं, एक भिस्ती का बैल है. आज्ञा की, कि उसे उस के स्वामी समेत ले आओ. लोग वोंहीं ले गये. बादशाह ने आज्ञा की, कि इस की पखाल का पानी तोलो कि कितना है? तोलकर निवेदन किया, कि पृथ्वीनाथ. साढ़े पांच मन है. सुनते ही बादशाह ने आज्ञा की, कि आज से साढ़े तीन मन पानी से अधिक नगर में कोई पखाल न बनावे. उसी घड़ी डोंडी फिर गई, तभी से साढ़े तीन मन पानी से अधिक पखाल नहीं बनती.

१७ लाड़ कपूर एक दिन अकबर बादशाह के वोंहीं अच्छा गाये; शाह ने रीझकर हाथी दिया, ये ले आये. बरस एक पीछे दन दोनों भाइयों के जी में आया कि आज हाथी का आहार चलकर देखें कितना खाता है, और किस प्रकार खाता है? निदान आहार के समय मूंढा बिछा बिछा हाथी के पास जा बैठे, और उसका खाना देख निपट चकित और सोच में हो आपस में कहने लगे, कि भाई जी! बादशाह

ने यह हमारे पीछे कोई बड़ी बिपत लगा दी, न इसे बेंच सकें; न किसी को दे सकें; जो यह कई दिन यहां रहा, तो इसके खाने के आगे हमारा गाना बजाना सब मिट्टी में मिल जायगा. इतना कह, कुछ मन में समझ, ढोलक तंबूरा उसके गले में डाल छोड़ दिया. उसने नगर में जा धूम की. और नगर के लोगों ने जा बादशाह के यहां पुकारा की. शाह ने कहा, देखो किस का हाथी है? किसी ने आ कहा, महाराज! लाड़ कपूर का. आज्ञा की कि उन्हें बुलाओ. कहने के साथ ही वे आन उपस्थित हुए. देखते ही क्रोध कर महाराज ने कहा. कि क्यों बे! तुम ने हाथी क्यों छोड़ दिया? उन्होंने हाथ बांधकर कहा, महाराज! हम को जो बिद्या आती थी सो बरस दिन में सब सिखला, ढोलक तंबूरा उस के हाथ दिया, इस लिये कि बादशाही नगर है, इस में जाकर कमावे, और कुछ बिस में से आप खा हमें खिलावे. इस रहस के सुनते ही प्रसन्न हो बादशाह ने उनका अपराध छमा किया, और हाथी के लिये एक गांव दिया.

१८ कोई कायथ सदा अपने बेटे को समझाता, और यह कहता, कि बाबा! संसार बुरी ठौर है, कर तो डर, न कर तौ भी डर. उस का बेटा सुनकर यह उत्तर देता, लाला जी! बुरी बुरे के लिये है, कर तो डर, न कर तो न डर. निदान जब न तब उन दोनों में यही बातचीत होती. एक दिन उस ने अपना वह घोड़ा असवारी को मंगवाया, कि जिस

पर कभी न चढ़ा था. घोड़े के आते ही, बाप ने बेटे से कहा, बाबा! इस पर तुम चढ़ो, हम देखें. बेटे ने भी यही कहा. निदान बज़त सी कहा सुनी के पीछे उस का बाप ही असवार हुआ, और बेटा पीछे पीछे देखता चला. इस में कई एक जनों ने देखकर कहा, यह क्या अभागी है? कि गोर में पांव लटका चुका, और तौ भी इस की चोप नहीं गई; जुवा बेटा पीछे जूती चटकाता आता है, और आप घोड़े पर चढ़ा जाता है. यह सुन वह उतर पड़ा, और बेटे को चढ़ा, आप पीछे पीछे देखता चला. फिर कई लोग देखके बोले, कि देखो, यह क्या निकम्मा और कपूत है, जो आप आरूढ़ हो बाप को जलेव में दौड़ाता है. यह सुन, आगे बढ़, वे दोनों चढ़ लिये. तब कोई बोल उठा, कि ये क्या निलज्ज हैं जो एक घोड़े पर दो लद लिये हैं. यों सुन, वे दोनों उतर पड़े, और साईस ने घोड़ा डुरिया लिया, ये पीछे पीछे देखते चले; तब इन्हें देख एक ने एक से कहा, कि भाई! देखो, हराम का माल मुफ़त जाता है, और किसी के काम नहीं आता. इस बात के सुनते ही कायथ ने बेटे से कहा, क्यों बाबा! लोगों के मुख से बचने का कोई और उपाय हो तो करो, मुझ से तो अब कुछ नहीं बन आती. निरुत्तर हो बेटा बोला, लाला जी! तुम सच कहते थे, संसार बुरी ठौर है, कर तो डर, न कर तौ भी डर. इस का कुछ उपाय नहीं.

१८ किसी ठौर पर कोई मुल्ला बैठा लड़के पढ़ाता था,

कि एक लड़के के बाप ने आकर उसे उलहना दिया, मियां साहिब! मेरे बेटे को आप ने कुछ न सिखाया पढ़ाया; देखो, अबतक छोकरों के साथ वह खेलता फिरता है, और मेरा कहा नहीं मानता. इतनी बात के सुनते ही मियां जी रोसकर बोला, कि हां जी, नेकी बरबाद गुनह लाज़िम. मैं ने एक बरस परिश्रम कर, लिखा पढ़ा गधे से मनुष बनाया, और तुम ने यह बात कही, अब मुझे तुम से कुछ लेने पाने की आस न रही. यह निरास की बात सुनकर लड़के का बाप तो मियां जी को बहुत सा भरोसा देके चला गया; पर एक धोबी और धोबिन बड़े धनी, जिन्हों ने मियां जी के मुंह यह बात गैल में खड़े होके सुनी थी, कि मैं ने तुम्हारे लड़के को बरस दिन में लिखा पढ़ा गधे से मनुष किया, वे दोनों स्त्री पुरुष आ उपस्थित हुए, और हाथ जोड़कर बोले, कि मियां जी! जितने रुपये चाहिये लीजे, और मेरे भी गधे को मनुष बना दीजे. मुल्ला ने उन दोनों की बात सुनके मन में बिचारा कि ये हिये के अंधे, मत के हीन, गांठ के पूरे, मेरे भाग से आन मिले हैं, इन से रुपये क्यों नहीं लेता? यह समझ, इन्ने उन से कहा, सहस्र रुपये दो, और गधे को बांध जाओ. इस बात के सुनते ही, वे झट तोड़ा दे गधा बांध गये; और एक बरस पीछे फिर आन उपस्थित हुए. उन के देखते ही मियां जी ने कहा, कि दो दिन पहले आते तो उसे पाते; अब तो वह जाके जौनपुर का काज़ी हुआ. उन्हों ने पूछा,

कि अब हम उसे क्योंकर पावें? मियां जी ने कहा, कि तुम उस के बांधने की रस्सी और दाना खाने का नंदोला ले जाके सोंहीं खड़े हो दिखलाओ; जब वह पहचानके तुम्हें पास बुलावे, तब तुम निराले ले जाके सब वृत्तांत कहियो, अपना ब्यौरा सुनकर वह तुम्हें बज़्ज़तेरा डरावेगा, पर तुम न डरियो, और कहियो, जो तुम हमारी बात न मानो, तो चलकर मियां जी से पूछ लो. निदान वे दोनों जौनपुर गये, और उसी भांति करने लगे; तब क़ाज़ी ने इन दोनों को पास बुलाकर पूछा, कि तुम यह क्या करते हो? बोले, निराले चलो तो इस का वृत्तांत कहें. क़ाज़ी उन्हें निराले ले गये; फिर उन्हों ने सब वृत्तांत कह सुनाया. क़ाज़ी समझा, किसी ने इन्हें बहकाया है, इस से इन की बात बिन माने किसी भांति मेरा पीछा न छोड़ेंगे. यों समझ, क़ाज़ी ने कहा, जो तुम ने कहा सो सब सच; पर अब तुम हम से क्या चाहते हो? ये बोले, हम अपुत्रक हैं, हमारा धन संपत का मीरा होके मरने से मिट्टी दीजो, यही हम चाहते हैं. निदान मारे लाज के क़ाज़ी ने उन की बात मान ली इस लिये कि कोई और न सुने.

२० अकबर बादशाह के साम्हने एक दिन मियां तानसेन ने सूरदास का यह बिनपद गाया; जसुदा बार बार यह भाषै, है कोई ब्रज में हितू हमारो चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मियां ने कहा, जसुदा घड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हुए गोपाल को रखे? मियां तो गाय समझाय चले गये; इस में आये बीरबल; महाराज ने उन से भी उस का अर्थ पूछा; बीरबल बोले, धर्मावतार! बार कहते हैं पौर को, सो जसुदा पौर पौर यह कहती है कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल आये; महाराज ने उस से भी अर्थ पूछा; कहा पृथ्वीनाथ! जसुदा कृष्ण की मा, बार कहते हैं पानी को, और द्वार को; सो पानी का द्वार हुआ घाट; इस से अर्थ यह हुआ, कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये मुल्ला फैज़ी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर दिया, कि बार ब मञ्नी आब ओ दर; यहां आब से मुराद है आंसू, और दर से मुराद है आंख; इस से मञ्ने ये निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये नव्वाब खानखानान; बादशाह ने उन से भी उस का अर्थ पूछा; तब नव्वाब ने कहा, कि धर्मावतार! इस बिसनपद का अर्थ किसी और ने भी कहा है? इस बात के सुनते ही, जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये. तब नव्वाब ने कहा, महाराज! ये तो उस बिसनपद के अर्थ नहीं, पर हां, हर किसी ने अपने मन का अनुभाव बखान

किया. बादशाह ने पूछा, सो क्या? बोला, वह बिचारा कलावंत जैसे एक नौम तौम शब्दों को घड़ी घड़ी कहता है, उस के मन में यही ध्यान बंधा, कि जसुदा घड़ी घड़ी कहती है. और बीरबल जात का ब्राह्मन, पौर पौर का फिरनेवाला; उस के भी मन में यही ध्यान बंधा, कि जसुदा पौर पौर कहती है. और टोड़लमल मुतसद्दी, उस के ध्यान में यह बूझ पड़ा, कि जसुदा घाट घाट कहती है. और फ़ैजी कबि, बिन रोने के और अर्थ न सूझा, इस से उस के ध्यान में आया, कि जसुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निबेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, सो जसुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रसंसा की, और ब्रज भाषा के बिस्तार को बहुत सराहा.

منتخبات مختلفه

زبانِ ریختہ مین

۱ سُستي سي زِيان هَي * جلْدي کا پهل ندامت هَي * قِناعت آرام کِي کُنْجِي هَي * مِحْنت سي بڑاُي هَي * پرْهيز اچّهي دَوا هَي * عاقِل کو اِشارہ بس هَي * خُدا کا خَوف دانِش کِي اصْل هي * گُونگي زبان بِهْتر هَي جهُوٹهي زبان سي * عِلْم کِي آفت بهُول هَي * اِنْصاف سي خلْق کو آرام هَي *

۲ تهوڑا کهانا بهُت بِيمارِي سي بچاتا هَي * طلب کر عِلْم کو طِفْلي سي جَوانِي تک * بِيمارِي قَيد بدن کِي هَي - اور غم قَيد رُوح کِي * دانِشْمنْد بي سبب کام نهِين کرْتا هَي * جاهِل طلب کرْتا هَي مال کو - اَور عاقِل کمال کو * عِلْم کِي تحْصِيل سي عقْل صاف هوتِي هَي * جب دو بلا مين پڑو - تو آسان کو اِخْتِيار کرو * دُنْيا کِي خُوشِي مين غم ملا هَي - اَور اُس کِي شِيرِيني سي سم *

۳ کِسي موچِي کا گهر جاڑي کي مَوسم مين جلْني لگا * ايک غرِيب پڑوسِي وهان آکر سينْکني لگا * يهہ حالت ديکهہ کي ايک ٹهٹهول ني کها - کيا خُوب ! کِسي کا گهر جلي - کوئي تاپي *

۴ يي کُتّے کِه آپس مين شور کرتے هَين - اَور بهونکتے هَين - کَيسي تکليف هَي ؟ مگر وي لوگ جو آپس مين جهگڑا کرتے هَين - اَور گاليان ديتے هَين - اَور قضيه اَور فساد برپا کرتے هَين - کُتون سي زِياده خراب هَين - کيونکه وي لوگ واقف هَين کِه يِه گُناه هَي *

۵ هِندُوستان مين ايک بڑا درخت هَي - جِس سي بهُت کام نِکلتے هَين * اُس کي سايي کي نِيچي هر ايک آدمي آرام پاتا هَي * اَور پتّے بجاي دَوا کي کام آتے هَين * اَور اُس کِي لات سي ناوين بنتے هَين - اَور شاخون سي مسّتُول * اُس کي پتّے بهُت بڑے هَين - جب اِکٹّهے هو جاتے هَين - تو پال بنايا جاتا هَي *

۶ ايک اُونٹ اَور گدهے سي نِهايت دوستي تهِي * اِتّفاقًا دونون کو سفر در پيش هُؤا * درمِيان راه کي ايک ندي مِلي * پهلے اُونٹ پاني مين پَيٹها - اُس کي پيٹ تک پاني هُؤا * کهنے لگا - اَي يار ! اِدهر آؤ - پاني تهوڑا هَي * گدها بولا - سچ هَي - تيري شِکم تک هَي - تُجهے تهوڑا معلُوم هوتا هَي - ليکن ميري پيٹه تک هوگا - مَين ڈُوب جاؤنگا *

۷ جو دانا لڑکا هَي - وُه اپنے کِتاب اپني گهر مين بي کهے پڑهتا هَي * اَور نادان لڑکا اپني کِتاب کو کهيل کي واسطے طاق پر ڈال رکهتا هَي - اگرچِه اُس کي ما باپ اُس بد چال سي هزار منع کرين * پهلا لڑکا اُس اصيل گهوڑے کِي طرح هَي - که جِس کي واسطے کوڑا ضرور

نہين * اَور دُوسْرا اُس مُنْہ زور خچّر کي برابر هَي - جو لگام نہين مانْتا *

٨ ايک کمِيني اَور بهلي آدْمِي سي اِفْلاس مين دوسْتِي هُوئي * کمِينہ دَولتْمنْد هوتي هِي نجِيب زادي سي آنْکهين لگا چُراني * تب وُہ خفا هوکر - بولا - يِہہ سچ هَي کمِيني کِي دوسْتِي جَيسِي بالُو کِي بهِيت *

٩ ايک شخْص ني افْلاطُون سي پُوچها - کِہ تُم ني بهُت برْسون درّيا کا سفر کِيا * درّيا مين کيا کيا عجائِب ديکهي ؟ افْلاطُون ني جَواب دِيا - کِہ يِہي عجُوبہ ديکها - کِہ مَين درّيا سي کِناري کو سلامت پهُنْچا *

١٠ اکْبر ني بِيرْبل سي پُوچها - کِہ لڑائِي کي وقْت کيا کام آتا هَي ؟ بِيرْبل ني عرْض کِيا - کِہ جهان پناہ ! اَوسان * بادْشاہ ني کها - هتْهيار اَور زور کيُون نہين کهْتا ؟ بِيرْبل ني کها - جهان پناہ ! اگر اَوسان خطا هو جاوي - تو هتْهيار اَور زور کِس کام آوي ؟

١١ ايک هِرن پِياسا هوکر پانِي کي چشْمي پاس آيا - کِہ اُس سي پانِي پِئي * وُہ چشْمہ بڑي غار مين تها * جب پانِي پِيکر چاها کِہ اُوپر چڑْهي - چڑْه نہ سکا * ايک لومڑِي ني ديکهْکر کها - اَي بهائي ! تُو ني بهُت بُرا کام کِيا - کْيُونْکِہ اُترْني سي پهْلي چڑْهني کا رسْتہ ديکه نہ لِيا *

۱۲ ایک شیر اَور ایک مرْد نی اپْنی تصْویر ایک گھر مین دیکھی * مرْد نی شیر سی کہا - دیکھْتا هَی اِنْسان کی شُجاعت کو؟ کَیسا شیر کو اپْنا تابِع کِیا هَی * شیر نی جَواب دِیا کِه مُصَوّر آدْمی تها - اگر اِسْکا مُصَوّر شیر هوتا تو اَیسا نه هوتا *

۱۳ ایک درْویش نی ایک بخِیل سی کُچھ سُوال کِیا * بخِیل نی کہا اگر تُو ایک بات میری قبُول کری - تو جو کُچھ کہیگا سو کرُونْگا * فقِیر نی پُوچھا وُه کیا بات هَی؟ اُس نی کہا مُجھ سی کبهی کُچھ مت مانْگ * اُسْکی سِوا جو کُچھ تُو کہیگا سو مانُونْگا *

۱۴ نقْل هَی کِه ایک حکِیم بِیمار هُوْا * بهُت لوگ اُس کی عِیادت کو آئی - اَور دیر تلک بَیٹهی رهی * حکِیم اُن سی بهُت ناخُوش هُوْا * ایک نی اُن مین سی یِه دریافْت کِیا اَور کہا - کِه حکِیم صاحِب! کُچھ همین نصِیحت کرو * حکِیم نی کہا کِه اگر کِسی کی عِیادت کو جائِیی - تو دیر تک نه بَیٹهئی *

۱۵ ایک شخْص کِسی بخِیل سی دوسْتِی رکهْتا تها * ایک دِن اُس سی کہا - مَین سفر کو جاتا هُون - تُو اپْنی انْگُوٹهِی مُجهی دی - تو مَین اپْنی پاس رکهُون * جب اُسْکو دیکهُونْگا تُجهْکو یاد کرُونْگا * بخِیل نی جَواب دِیا - جو مُجْهی یاد رکها چاهْتی هو * تو اپْنی اُنْگلِی کو خالِی دیکهه کر یاد کرْنا کِه فُلانی شخْص سی انْگُوٹهِی مانْگی تهی - اُس نی نه دِی *

١٦ ايک کايتھ اَور اُس کا غُلام دونون ايک گھر مين سوتے تھے * لالا نے کہا ـ رام چيرا ! ديکھ تو پانِي برسْتا هَي يا کھُل گيا ؟ اُس نے کہا ـ برسْتا هَي * پُوچھا ـ تُو کِس طرح جانْتا هَي ـ تَين تو پڑا سوتا هَي * کہا ـ بِلّي آئي تھي ـ اُس کو مَين نے ٹٹولا تھا ـ بھيگي تھي * کہا ـ چِراغ بُجْھا دے * کہا ـ مُنْھ ڈھانْپ کے سو رھو ـ انْدھيرا ھو جائيگا * پھِر کہا ـ دروازہ بنْد کر دے * کہا ـ بھَيّا جِي ! دو کام ھمْنے کِئے ـ ايک کام تُم کرو * غرض اَيسا حُجّتي اَور سُسْت تھا ـ آخِر نہ اُٹْھا ـ پڑا پڑا جَواب ديتا رھا *

١٧ ايک نے ايک سے يہہ شرْط کي تھي ـ کہ اگر مَين بازِي نہ جِيتُون ـ تو سير بھر گوشْت ميري بدن سے تراش لو * اَيسا ھُؤا کہ اُس نے بازِي نہ پائي * حريف نے کہا شرْط ادا کر * اُس نے نہ مانا * دونون قاضِي کے پاس نالِشي گئے * قاضِي نے مُدّعي سے فرْمايا مُعاف کر * اُس نے اِنْکار کِيا * قاضِي نے برْھم ھوکے کہا کہ تراش لے ـ پر جو ايک سير سے ايک رتّي زِيادہ کاٹيگا تو سزا پاويگا *

١٨ ايک شخْص بادْشاہ کے عَينِ قِلْعے کے نِيچے لُوٹا گيا * اُسنے بادْشاہ کِي خِدْمت مين عرْض کِي کہ ـ جہان پناہ ! مُجْھے قضاقون نے حُضُور کے قِلْعے کِي دِيوار کے نِيچے لُوٹ لِيا * بادْشاہ نے فرْمايا کہ تُو ھُشْيار کيُون نرھا ؟ بولا کہ غُلام کو معْلُوم نتھا کہ حضْرت کے زير جھروکھے

مُسافِر لُوٹي جاتي هَين * بادْشاه ني كها كيا تُوني يِهه مثل نهين سُني ؟ چِراغ كي نِيچي انْدْهيرا *

١٩ كِسي كو بادْشاه كي يهان سي بڑا كام مِلا * يِهه خُوش خبري سُن كر اُس كا ايك دوسْت مُبارك بادِي ديني كو ايك دِن اُس كي گهر آيا * اُس ني اپْني دوسْت سي انْجان هوكر پُوچها تُم كَون هو ؟ اَور يهان كيُون آئي هو ؟ وُه غرِيب نِهايت خفِيف هُوا اَور كهْني لگا - كيا مُجهي تُم نهين پهْچانْتي هو ؟ مَين تُمْهارا قدِيم دوسْت هُون * سُنا تها كِه انْدهي هو گئي هو - اِس لِئي تُمْهارِي خبر كو آيا هُون *

٢٠ ايك بڑا سَوداگر تها - اُس كي دو بيٹي تهي * تهوڑي دِنون مين وُه سَوداگر مر گيا * تب باپ كِي دَولت دونون ني بانْٹ لِي * ايك ني دو تِين مهِيني مين اپْني سب دَولت اُڑا دِي - بُري آدْمِيون كِي صلاح سي * دُوسْري ني سَوداگرِي اِخْتِيار كِي - بهلي آدْمِي كي كهْني سي * ايك فقِير هُوا - دُوسْرا دَولْتمنْد * پس جو كوئي بهلي آدْمِي كِي بات مانيگا اُس كا بهلا هوگا * اور جو كوئي بُري كِي بات مانيگا اُس كا بُرا هوگا - جَيسا اُن دونون كا هُوا *

٢١ ايك شخْص سِوائي ايك گهوڑي كي اَور كُچهه نهين ركهْتا تها * اُسني اُس گهوڑي كو اِصْطبل مين بانْدها - پر اِسْطرح كِه اگاڑِي كِي طرف پِچهاڑِي كِي * اَور شهْر مين منادِي دِي - كِه عجب تماش

ديكهو ـ كِه دُم كِي جگهه گهوڑي كا سِر هَي * شهْر كي لوگ جمْع هُوئي * وُه شخْص كُچهه نقْد ليتا ـ تب آدْميون كو اِصْطبل مين جاني ديتا * جو كوئي طَويلي سي پهِرْتا شرْم سي كُچهه نه كهْتا * وُه مُفْلِس تها ـ اُس بهاني سي اپْنا كام كر ليا *

٢٢ ايكْ بخِيل مسْجِد كِي طرف واسْطي نماز كي چلا جاتا تها * اثْنائي راه مين اُس كو ياد آيا ـ كِه چِراغ گهر كا بُجْهاكر نهين آيا هُون * وَهان سي پهِرا ـ اَور دروازي پر آ لَونْڈِي سي پُكارْكر كها ـ چِراغ كو گُل كر ـ اَور دروازه مت كهول ـ كِه گهِسيگا * لَونْڈِي نے كها ـ اَي صاحِب ! اِتْنِي راه جو آئي گئي جُوتا نه گهِسا هوگا ؟ بولا اَي عقْلْمنْد لَونْڈِي اندِيشه مت كر ـ كِه مَين ننْگي پاؤن آيا هُون ـ اَور بغل مين جُوتي كو لايا هُون *

٢٣ ايكْ مُسلْمان بِيمار تها * غُلام سي كها ـ كِه فُلاني حكِيم كي پاس جاكر دَوا لا * اُسْني كها ـ شايد حكِيم جِي اِسْوقْت گهر مين نهووين * كها * هونْگي ـ جا * تب اُسْني كها ـ اگر مُلاقات بهِي هووي ليكِن دَوا ندين ؟ تد كها ـ رُقْعه همارا ليجا ـ الْبتّه دينْگي * پهِر كها ـ كِه جو اُنْهون نے دَوا بهِي دِي اگر فائِده نكري ؟ كها ـ اَي كم بخْت ! يهين بَيْٹها تمهِيدين باندْها كريگا يا جاؤيگا ؟ كها ـ صاحِب ! فرْض كِيا كِه اگر فائِده بهِي كري ـ تو حاصِل كيا ؟ آخِر ايكْدِن مرْنا بر حقّ هَي * جَيسا اب مري تَيسا تب مري *

٢٤ دو آشنا اپني شهر سي تباه هوكر كسي مُلك مين گئي * ايك اُن مين سي پڑهه سكتا تها - سو لڑكي پڑهاني لگا - اَور دُوسرا جو هُنر جانتا تها - سو اپنا پيشه كرني لگا * اِتّفاقًا وي دونون بيمار پڑي * جو پڑها تها سو اُس حالت مين پڑهاتا تها - اَور پَيسي پَيدا كرتا تها * اَور جو هُنرمند تها - سو ماري مُفلِسي كي مرتا تها * كيونكه وُه تو ليٹي ليٹي هي پڑها سكتا تها - اَور اِسكا كام بي هاتهه پانو كي هِلائي هو نسكتا تها * پس لازِم هَي كه پڑهنا سيكهي كه يِهه سب سي بهتر هَي *

٢٥ ايك شخص كي گهر مين رُوپَي كا توڑا گُم هُوا تها * اُسني قاضي كو خبر دي * قاضي ني گهر كي سب آدميون كو طلب كيا - اَور ايك ايك لكڑي طُول مين برابر سب كي حَوالي كي - اَور كها كه چور كي لكڑي ايك اُنگل بڑهه جائيگي - تِس پِيچهي سبكو رُخصت كيا * جِس ني چوري كي تهي - خَوف سي ايك اُنگل لكڑي كاٹ ڈالي * دُوسري روز قاضي ني سبكي لكڑيان ديكهين - چور كو پهچانا * اُس سي رُوپَي لِئي اَور سزا دي *

٢٦ دو عَورتين ايك لڑكي كي واسطي آپس مين جهگڑا كرتي تهين - اَور گواه نهين ركهتين * دونون قاضي كي پاس گئين - اَور اِنصاف چاها * قاضي ني جلّاد كو بُلا كي فرمايا - كه اِس لڑكي كي دو ٹكڑي كر ايك ايك دونون كو دي * ايك عَورت يِهه بات سُنتي هي چُپ رهي - دُوسري ني فرياد شُروع كي - كه خُدا كي واسطي ميري لڑكي

كي دو ٹُكڑي مت كر- اگر اَيسا اِنصاف هَي تو مَين لڑكا نهين چاهتي هُون * قاضي كو يقين هُوا كه لڑكي كي ما يِهي هَي * لڑكي كو اُسي سُپُرد كيا - اَور دُوسري كو كوڑي مار كي نِكال دِيا *

٢٧ ايك شخص هر روز چهه روٹيان خريد كرتا تها * ايك دوست ني اُس سي پُوچها كه چهه روٹي سي كيا كرتا هَي ؟ اُسني كها - ايك ركهتا هُون - ايك ڈال ديتا هُون - دو پهير ديتا هُون - دو قرض ديتا هُون * دوست ني كها مَين يِهه مُعما نهين سمجها - صاف كهه * اُسني جَواب دِيا - ايك روٹي جو ركهتا هُون - اُسكا يِهه مطلب كه مَين كهاتا هُون * ايك روٹي ميري ساس كهاتي هَي - وُه ڈال ديني مين داخِل هَي * دو جو واپس كرتا هُون - اُس سي يِهه مُراد كه ماباپ، كهاتي هَين * دو روٹي جو بيٹي كهاتي هَين - وُه قرض ديتا هُون *

٢٨ ايك دِن سِكندر ني اپني مجلِس مين كها - كه جِسني جو كُچهه مُجهه سي مانگا سو پايا - كوئي محرُوم نهين گيا * ايك شخص ني عرض كيا - كه اَي خُداوند ! مُجهي ايك دِرم دركار هَي عِنايت كر * سِكندر ني فرمايا بادشاهون سي چهوٹي چيز كي درخواست كرنا بيادبي هَي * اُسني اِلتماس كيا - كه جو بادشاه كو ايك دِرم كي دينے سي شرم آتي هَي - تو ايك مُلك مُجهي بخشئي * سِكندر ني كها تُو ني دو سُوال بيجا كئي - پهلا ميري مرتبي سي كم - دُوسرا اپني قدر سي زيادہ * وُه لاجواب اَور شرمندہ هُوا *

٢٩ كوئي شخص كهين كو خط لكهتا تها - ايك بيگانه اُس كي نزديك آ بيٹها - اور اُس كي خط كو ديكهني لگا * تب اُس ني خط مين لكها - كه بهت سي راز كي باتين لكهني تهين - سو نهين لكهي گئين - اِس واسطي كه ميري نزديك ايك بڑا بيوقوف بيٹها هَي * اور اِس خط كو ديكهتا هَي * وه بولا اپني راز كي حقيقت جو لكهني هو - سو كس واسطي نه لكهتي ؟ مَين ني تو تُمهاري خط كو مُطلق نه ديكها * تب كاتب ني جواب دِيا - خير اگر تُم ني ميرا خط نه ديكها - كهو تو كس طرح معلُوم كيا كه مَين ني يُون لكها هَي ؟ اِس بات سي وُه بهت شرمِنده هُوا اور دم كها رها *

٣٠ دو مُصَوِّر ني آپس مين كها كه هم دونون تصوِير كهينچين - ديكهين كَون اچهي كهينچتا هَي * ايك ني انگُور كي خوشي كي شبيه كهينچي - اور دروازي پر لٹكا دي * چڑيان اُسپر چهونچ مارني لگين * ديكهني والي بهت خُوش هُوئي * ايك دِن لوگ دُوسري مُصَوِّر كي گهر گئي - پُوچها كه تُمني كهان تصوِير كهينچي هَي ؟ اُسني كها كه اِس پردي كي پيچهي * پهلي مُصَوِّر ني پردي پر هاتهه ركها - سمجها كه پرده نهين - ديوار مين پردي كا نقش كهينچا هَي * تب دُوسري مُصَوِّر ني كها - تُمهاري كام سي چڑيون ني فريب كهايا - اور ميري نقاشي سي تُمني *

٣١ نقل هَي كه ايك كشتي مين دو شخص سَوار هُوئي - ايك

اُن مَين منْطِقي تها ـ دُوسْرا پَيراك * منْطِقي نے پَيراك سے پُوچها * كهو يار تُمْني كُچهه عِلْم منْطِق كا بهي سِيكها هَے كِه نهِين؟ وُه بولا كِه مَين نے اب تك منْطِق كا نام بهي نهِين سُنا ـ سِيكهْني كا تو ذِكْر كيا هَے؟ سُنْكر افْسوس لگا كرْنے ـ كِه تُمْني اپْني آدْهي عُمْر جهالت كي درْيا مين ڈُبائي * اِتْني مين طُوفان نمُودار هُوْا * پَيراك نے ٹهٹهولي سي منْطِقي كو كها ـ كهو صاحِب كُچهه پَيرْنا بهي آپ كو آتا هَے كِه نهِين؟ يِه بولا سِواي منْطِق كي مَين نے كُچهه نه سِيكها هَے * تب اُسْني حَيف كهاكر كها كِه تُمْني اپْني سارِي عُمْر بر باد كي *

٣٢ ايك درْويش كِسي بنِئے كي دُوكان پر گيا ـ اَور سَودے كي لِئے شِتابي كرْنے لگا * بقّال نے گالي دي * درْويش نے ايك جُوتي اُسْكے سِر پر مارِي * اُسْني كُتْوال سي نالِش كي * كُتْوال نے فقِير سے پُوچها ـ كِه بنِئے كو كِسْواسْطے مارا؟ فقِير نے كها ـ كِه اُسْني دُشْنام دي تهي * كُتْوال بولا كِه تُجهه سي بڑي تقْصير هُوئي ـ پر فقِير هَے ـ اِس لِئے سِياست نهِين كرْتا هُون * جا آٹهه آني فرْيادي كو دے ـ تيري قُصُور كي سزا يِهي هَے * درْويش نے ايك رُوپيا جيب سي نِكال كُتْوال كي هاتهه مين دِيا ـ اَور ايك پاپوش كُتْوال كي سِر پر مارْكر يِه كها ـ كِه اگر اَيسا اِنْصاف هَے ـ تو آٹهه آني تُم دونون بانْٹ لو *

٣٣ ايك روز كِسي مسْخري سي بڑي تقْصير هُوئي * بادْشاه نے اُس كي گرْدن مارْني كا حُكْم كِيا ـ اَور فرْمايا ـ ميري رُوبرُو گرْدن مارو * جلّاد

نې تلوار نِکالي ـ اَور مسخره تلوار کي نِيچي گھبراتا تھا ـ اَور سر کو اِدھر اُدھر کرتا ـ اِس واسطي کِہ بادشاہ کِي خو پر اِعتماد نہ رکھتا تھا ـ اَور تلوّن مِزاجي اُس کِي جانتا تھا * مُصاحبون مين سي ايک نے کہا ـ اَي نامرد کيا گھبراتا ھَي ؟ ـ مردانہ وار رہ ـ کِہ آدمي ايک روز جہان مين آتا ھَي ـ اَور دُوسري روز جاتا ھَي * يِہہ کيا بي جِگري ھَي ؟ مسخره بولا ـ اگر تو مرد ھَي ـ اَور تيرا بڑا کليجہ ھَي ـ تو آ ـ ميري جگہہ بَيٹھ ـ مَين اُٹھون اَور تيري جَوان مردي ديکھون * بادشاہ بي اِختيار ھنسا ـ اَور اُس کي گُناہ سي درگُذرا *

۳۴ ايک دانِشمند کِسي شہر مين وارِد ھُوا ـ سُنا کِہ يہان ايک بڑا سخي ھَي ـ سب مُسافِرون کو کھانا کِھلاتا ھَي * دانِشمند پھٹي پُراني کپڑون سي اُسکي گھر گَيا * اُسني کُچھہ اِلتفات نہ کِيا ـ بلکِہ بات بھي نہ پُوچھي * دانِشمند شرمِندہ ھو کي پھِر آيا * دُوسري دِن پاکيزہ کپڑي کِرائي منگوا پہن کي اُسکي گھر گَيا * اُسني ديکھتي ھي لنبي تعظيم کِي ـ اپني پاس بِٹھايا اَور لذيذ کھانا منگوايا * جب دسترخوان پر بَيٹھا ـ دانِشمند لُقمي اپني کپڑي مين رکھني لگا * تب اُسني پُوچھا کہ يِہہ کيا حرکت ھَي ؟ دانِشمند نے جَواب دِيا کِہ کل پُراني کپڑي پہني ھُوئي آيا تھا ـ ذرّہ طعام نہين پايا * آج معلُوم ھُوا کِہ يِہہ نفيس کھانا اِس کپڑي کي سبب سي مِلا ھَي * صاحِبِ خانہ بہُت شرمايا اَور کُچھہ نہ کہا *

۳۵ کِسي وقْت مين ايک شير بِيمار پڑا * سب درندي اُسْکي عِيادت کو آئي - مگر لومڑِي نه آئِي * بهيڑِئي ني اُسْکي چُغلي کِي * يِه خبر لومڑِي کو پهُنْچ گئي * شير ني بهيڑِئي سي کها کِه جب لومڑِي آوي تب مُجْهي خبر کرْنا * جِسْوقْت کِه وُه آئِي بهيڑِئي ني اِشاره کر دِيا * شير ني پُوچها اِتْني دِن تک تُو کهان تهِي ؟ اُسْني کها - دَوا کِي تلاش مين * پِهر اُسْني کها - کيا دَوا لائِي ؟ کها بهيڑِئي کِي ساق کا مُهْره آپ کِي دَوا هَي * شيرني اُسِيوقْت چنگُل بهيڑِئي کو مارا - اَور هڈِّي اُسْکِي نِکال کر کها گيا * لومڑِي رُخْصت هُوئي اَور بهيڑِيا پِيچهي سي لوهُو مين تڑْپتر نِکْلا * لومڑِي ني کها جب بادْشاهون کي پاس بَيٹهِئي - تو اُس بات کو کِه مُنْهه سي کيا نِکلْتا هَي خِيال رکهْنا ضرُور چاهِئي *

۳۶ نقْل هَي که ايک شخْص کِسي طبِيب پاس آيا * پيٹ کي درْد سي بي‌قرار هوکر زمِين پر لوٹْني اَور بيتابِي سي ناله کرْتي هُوئي دَوا مانگْني لگا * طبِيب ني اُسْکي همْراهِيون سي پُوچها - اِسْني آج کيا کهايا هَي ؟ کها جلِي روٹِي کا ٹُکْڑا * اُسْني فرْمايا جو دَوا آنْکهه کِي بصارت کو زِياده کرْتِي هَي سو لاؤ تاکه اِس بِيمار کِي آنْکهون مين لگاؤن * وُه چِلّايا کِه اَي طبِيب ! يِه کَون‌سا مقام خُوش‌طبْعِي اَور هزْل کا هَي ؟ مَين پيٹ کي درْد سي چِلّاتا هُون - اَور تُو آنْکهون کِي دَوا بتاتا هَي * آنْکهه کِي دَوا درْدِ شِکم سي کيا علاقه رکهْتِي هَي ؟ طبِيب ني

کہا مَین چاہْتا ہُون کِہ تُیرِي آنْکھین روشن ہون - تاکِہ سِیاہ اَور سُفَیہ مین تعاوُت کر سکي - پِھر کبْھِي جلِي ہُوئِي روٹّي نکھاوي * پس تیرِي آنْکھون کِي دَوا پیٹ کي عِلاج سي واجِبْتر ہَي *

۳۷ ایک مرْتبي ایک کي گھر مین بڑِي آگ لگِي - چارون طرف لُوکا اُڑْنے لگي * گھروالي دو بھائِي تھي - اَور اُنْکي ما باپ نِہایت ضعِیف - کِہ ہِلْني کِي طاقت نہِین رکْھتي تھي - اَور اُس آگ سي بچ نہِین سکْتي - بلکِہ خَوف سي کانْپْتي تھي * وي دو بھائِي اُس مُصِیبت مَین حَیران - ایک نے اِرادہ کِیا کِہ گھر سي اسْباب باہِر نِکالي * تب اُنھون نے آپْسمین یِہہ کہا - کِہ کہان پاوینْگي ہم اَیسِي بیشُمار دَولت جِس سي ہمْني زِنْدگاني پائِي ؟ آؤ - اسْباب چھوڑ کي اُنْکو نِکال لاوین * یِہہ بات کہْکي ایک نے باپ کو کانْدھي پر چڑْھا لِیا - اَور دُوسْرِي نے ما کو - اَور اُس آگ سي بچا کر اُنْکو ایک جگہہ مین بَیٹھا دِیا - اَور کِسِي چِیز کا خِیال نہ کِیا - سب اسْباب جل گَیا *

۳۸ ایک واعِظ کِسِي گانْو مین کِتْني ایک آدْمِیون کو وعْظ کرْتا تھا * اِس مین کوئِي گنْوار بھِي وہان آ بَیٹھا - اَور لگا اُس کا مُنْہہ دیکھہ دیکھہ بیقرار ہو رونے * اِس کو روتا دیکھہ - سب نے جانا - کِہ یِہہ کوئِي بڑا موم دِل ہَي جو اِتْنا روتا ہَي * ایک نے اِس سي پُوچھا کِہ بھائِي ! سچ کہہ تُو جو اِتْنا روتا ہَي تیرے دِل مین کیا آیا ہَي ؟

واعظ کو اُنگلي سي بتا بولا ـ که اِن مِيان کي ڈاڑهي هِلتي ديکهه مُجهي اپنا مُؤا هُؤا پيارا بکرا ياد آيا ـ که جب نه تب اُس کي بهي اِسي طرح ڈاڑهي هِلتي تهي ـ اِس لِئے مَين روتا هُون * يهه سُن سب کهِل‌کهِلا اُٹهي ـ اَور واعظ شرمِنده هو دم کها رها *

٣٩ کِسي بادشاه نے اپنا فرزند ايک مُعلّم کو سونپا ـ که اِسکو عِلْم نُجُوم سِکهاؤ ـ جب اُسمين لائق هو ـ تو اِسي حُضُور مين لاؤ * آخُون بڑي شفقت اَور مِحنت سي جِتني مراتب اُس عِلْم مين تهي ـ خاطِر خواه جتائي * جب ديکها که لڑکي کو اُس عِلْم مين خُوب مهارت هو چُکي ـ تب حُضُور مين آکر عرض کي ـ که جهان‌پناه ! شهزاده اب نُجُوم مين لائق و فائق هُؤا ـ جب مرضيُ مُبارک مين آوے ـ تب اُسکا اِمتحان لِيجِئے * فرمايا که اِسي وقت حاضِر کرو * حُکم کي ساتهه هي لڑکا آ پهُنچا ـ اَور بادشاه کي خِدمت مين آداب بجا لايا * حضرت نے اپني دسْتِ مُبارک کي انگُوٹهي مُٹهي مين ليکر فرمايا ـ بُوجهو تو ! هماري مُٹهي مين کيا هَے ؟ لڑکي نے عرض کي که پِير مُرشِد ! کُچهه گول گول سا هَے ـ اُس مين سُوراخ اَور پتّهر بهي نظر آتا هَے * حضرت نے کها ـ اُسکا نام کيا هَے ؟ لڑکا بولا ـ چکّي کا پاٹ * تب عالم‌پناه مُعلّم کي چهري کي طرف ديکهني لگے ـ اُسني عرض کي که خُداوند ! عِلْم کا نقص نهِين ـ يهه عقل کي کوتاهي هَے *

٤٠ دو مُسافِر ايک سراے مين جا اُترے * صُبح هوتے هي چل کھڑے هُوے * ايک نے دُوسرے سے پُوچھا کِه تُم نے اپنے اُونٹ پر کَون سي جِنس لادي هَے ؟ کہا ايک آکھے مين گيہُون اَور دُوسرے مين ريت - تاکِه دونون کا بوجھ برابر رهے * کہا ريت کو ڈال دے - اَور گيہُون کو دونون طرف ادھيا لے شُتر سُبک بار هوگا اَور تُم هُشيار * اُس نے کہا - اَے دوست ! تُمھارے يہان اِتنے دانائے پر کِتنے دَولت هَے ؟ بولا يِہي فقط ميرے جان جو ديکھتے هو - اِس کے سوا اَور کُچھ اپنے قبضے مين نہين رکھتا هُون * کہا تُم آگے جاؤ - مَين پِيچھے رهُون - نہين تو مين آگے جاؤن - تُم پِيچھے آؤ * خُدا نه کرے تُمھارے اِفلاس کي هَوا مُجھے لگے * مَين باز آيا اَيسے دانائے سے - ميرے نادانے هي بہتر هَے *

٤١ ايک بہرا گُدڑيا جنگل مين اپنے بھيڑين چراتا تها * قضاکار اُسکے ايک بھلے بھيڑ کھوئے گئے * تب اُس نے ايک لنگڑے بھيڑ کے طرف ديکھ کر کہا - کِه جو وُه بھيڑ مِلے - تو اِسے مَين کِسے کو خُدا کے راه پر دُونگا * اِتنا کہتے هي بھيڑ مِلے - تد وُه لنگڑے بھيڑ کا کان پکڑ کِسے کو دينے لے چلا * اِس مين سونہين سے ايک اَور بہرا آيا * اِس نے وِس سے کہا - کِه يِہ بھيڑ تُو لے * وُه بولا - خُدا کے قسم ! مَين نے اِسکے ٹانگ نہين توڑے * غرض يِہي کہتے کہتے دونون قاضے کے يہان گئے * قاضے بھي بہرا تها - اَور اپنے گھر مين کِسے سے خفا هو

بَیٹھا تھا * اِنھین دُور سي آتي دیکھ ـ اُن نے اپْني جي مین جانا ـ کہ شایَد یہ اُسي کا پَیغام لِئي آتي ہَین * یہہ سمجھ اِتْنا کہہ اپْني گھر بھیتر بھاگ گَیا ـ کہ اُس بدْذات کي بات مَین کبھي نہ سُنُونْگا *

۴۲ ایک بادْشاہ وزِیر کي ساتھ سَیر کو گَیا تھا * گیہُون کي درخْت آدْمي کي قدّ سي لنبي دیکھ کي مُتعجّب ہُؤا اَور بولا ـ کہ اَیسي بُلنْد درخْت گیہُون کي کبھي نہین دیکھي * وزِیر نے عرْض کِیا کہ میري وطن مین ہاتھي کي ڈیل برابر ہوتي ہَین * بادْشاہ مُسْکُرایا ـ وزِیر نے جانا کہ بادْشاہ نے میري قَول کو دُروغ سمْجھا ـ اُسي سي ہنْسا * آخِر گھر پہُنْچْتي ہي اُسْني وطن کي لوگون کو لکھا ـ کہ تھوڑي درخْت گیہُون کي بھیجْوا دو * خطّ پہُنْچْني تک فصْل آخِر ہوگَئي * ایک سال کي بعْد گیہُون کي درخْت وہان سي آئي * وزِیر بادْشاہ کي حُضُور مین لي گَیا * بادْشاہ نے سب اِسْتِفْسار کِیا * اُسْني عرْض کِي ـ کہ پارسال مَین نے کہا تھا ـ کہ گیہُون کي درخْت ہاتھي کي برابر لنْبي ہوتي ہَین ـ تب جہان پناہ ہنْسي تھي ـ اپْني بات کِي تصْدِیق کي لِئي لایا ہُون * بادْشاہ نے فرْمایا کہ اب مَین نے باور کِیا ـ پر ہرْگز کِسي سي اَیسي بات مت کہہ جو ایک برس گُذرْني کي بعْد اِعْتِبار کِي جاوي *

۴۳ کہْتي ہَین کہ سُلْطان مَحْمُود غزْنَوِي اَیّاز کو بہُت دوسْت رکھْتا تھا * حسد کي سبب سب امِیرون نے بادْشاہ سي کہا ـ کہ اَیّاز ہر روز اکیلا جَواہِرخانے مین جاتا ہَي ـ معْلُوم ہوتا ہَي کہ کُچھ

چوراتا هَي - نہين تو جَواهِرخاني مين اُسْكا كيا كام هَي ؟ بادشاہ ني فرْمايا كِه جب اپْني آنكھ سي ديكھُون - تب باور كرُون * دُوسْري دِن لوگون ني سُلْطان كو خبر دِي - كِه اَيّاز جَواهِرخاني مين گيا - مَحْمُود ني فَورًا جھروكھي سي جھانْكا - ديكھا كِه اَيّاز ني ايكْ صنْدُوق كھول كي پُرانا مَيلا كپْڑا پہْنا هَي * بادْشاہ مكان كي انْدر گيا - اَيّاز سي پُوچھا كِه اَيسي كپْڑي كيُون پہْني ؟ اُسْني عرْض كِي - كِه جب مَين حُضُور كِي بنْدگي مين نه تها اَيسي كپْڑي پہنْتا تها - اب خُداونْد كِي عِنايَت سي نفِيس پوشاك مُيَسّرهَي - اِس لِئي پُرانا جامه هر روز پہنْتا هُون - كِه اپْني قدِيم حالت فراموش نه كرُون - اَور بادْشاہ كِي نِعْمت كِي قدر سمْجھُون * سُلْطان كو يہه بات پسنْد آئي - اُسْكو چھاتي سي لگايا - اَور اُسْكا مرْتبه بڑْهايا *

۴۴ دو آدْمي باهم هوكر نِكْلي - كِه كِسي دُوردِيس مين جا رهِيْي * تهوڑي دِنون كي بِيچ ايكْ مُلْكْ مين جا پُہنْچي * ايكْ ني دريافْت كِيا كِه دِل جمْعِي اَور خُوبي كي ساتْھ جو يہان رهِيْي - تو ضرُور هَي كِه پہْلي يہان كي رهْني والون كِي بهاْكا سِيكھِيْي * غرض اُسْني سِيكھِي * دُوسْرا اِتْنا مغْرُور تها كِه عَوامُّ آلنّاس كِي زبان كو حِقارت سي نه سِيكھا - صِرْف دربْاري اَور عالمون كِي زبان تحْصِيل كِي * قضاكار بعْد كَئي برس كي دونون كِسي بسْتِي مين آئے * وهان كِي بهاكا اَور اُس مُلْكْ كِي ايكْ تهِي - پر وهان كي رهْني والون ني هنْگامه مچاكر غير مُلْكْ كي

حاكِم كو قتْل كرڈالا تها * وي دونون مسافِر جُدي جُدي مكانون مين بازار
كي بِيچ تهي * كِه اُنْهين خُونيون ني اُنْهين پكڑا - اَور الگ لِيجاكر هر
ايك سي پُوچْهني لگي - كِه تُمهارا يهان كيا كام هَي ؟ جِس ني مُجاورة
وهان كا سِيكها تها - خُوبي سي جَواب دِيا * اُس كو اُنْهون ني سلامت
چهوڑا * اَور دُوسْرا مُسافِر جِس ني صِرْف حاكِمون هِي كِي زبان سي
جَواب دِيا - اُس انْبوه ني جلْكر خفْگي سي سِر اُسْكا كاٹ ڈالا *
٤٥ كهْتي هَين كِه ايك مرْتبي لُقْمان كي صاحِب ني اُسي كها -
كِه فُلاني كهيت مين جَو بو * لُقْمان ني اُس زمين مين چينا بويا *
لُقْمان كا مالِك اُس جگهه مين گَيا اُور هري كهيتي ديكهه لُقْمان سي
بولا - كه مَين ني تُجهه سي كها تها اِس كهيت مين جَو بو - كِسْواسْطي
تُو ني چينا بويا؟ لُقْمان ني جَواب دِيا - اِس اُمّيد پر مَين ني
چينا بويا كِه جَو پهليگا * مالِك ني كها - يِهه كيا بيڈْي سمجهه
هَي ؟ كهِين اَيسا هوتا هَي ؟ لُقْمان ني فرْمايا كِه تُم هميشه دُنْيا كي
كهيت مين گُناهونْكا بِيج بوتي هو - اَور گُمان ركهْتي هو كِه قِيامت كي
دِن صَواب كا پهل پاؤگي * اِس سبب سي مَين ني بهي خِيال كِيا -
كِه اِس چيني سي جَو پَيدا هونگي * اِس بات سي شرْمِنْده هو اُسْكي
صاحِب ني لُقْمان كو آزاد كِيا * يي باتين بهي لُقْمان كِي فرْمائِي هُوئِي
هَين - كِه نادان هرْچنْد خُوبْصُورت هو اُسْكي ساتهه صُحْبت نه ركها

چاهِئي ـ كِسْواسْطي كِه تلْوار اگرْچِه ديكهْني مين سُوْدَول هَي ـ پر كام اُسْكا بُرا هَي * جو كوئِي اچّهي خو ركهْتا هَي ـ بيگاني اُسْكي دوسْت هوتي ـ اَور بدْخو والي كي يگاني دُشْمن هوجاتي هَين * جو جَيسا بؤيگا سو وَيسا هِي پاويگا *

٤٦ ايك شخْص ني بهُت سا مال ايك صرّاف كو سُپُرد كِيا * اَور آپ سفر كو گَيا * جب پهِر آيا صرّاف سي تقاضا كِيا ـ اُسْني قسم كهائِي كِه تُو ني مُجهي نهِين سَونْپا هَي * مُدّعِي ني قاضِي كو اِطّلاع كِي * قاضِي ني تأمُّل كركي كها ـ كِه كِسُو سي مت كهيو كِه فُلانا صرّاف ميرا مال نهِين ديتا ـ مَين تيري مال كي لِئي ايك تدْبِير كرُونْگا * دُوسْري دِن قاضِي ني اُس صرّاف كو بُلا كي يِهه كها ـ كِه ميري پاس بهُت كام هَي ـ اكيلا نهِين كر سكْتا هُون ـ چاهْتا هُون كِه تُجهْي اپْنا نائِب كرُون ـ كِسْواسْطي كِه تُو بڑا اِيمان‌دار هَي * صرّاف ني قبُول كِيا اَور بهُت خُوش هُؤا * جب وُه اپْني گهر گَيا ـ تب قاضِي ني مُدّعِي سي كها ـ كِه اب مال كِي درْخواسْت صرّاف سي كرو ـ اَلْبتّه ديگا * وُه شخْص صرّاف كي گهر گَيا * صرّاف ني اُسْكو ديكهْتي هِي بُلايا ـ كِه اجِي اِدْهر آؤ ـ بهلي آئي ـ مَين تُمْهارا مال بهُول گَيا تها ـ اگْلي رات مُجْهي ياد آيا * خُلاصه يِهه هَي ـ كِه مال اُسْكا پهير دِيا ـ اَور نِيابت كِي طمْع سي قاضِي كي پاس گَيا * قاضِي ني فرْمايا كِه آج مَين

نې پادشاه کي دربار مين سُنا کِه پادشاه تُجهکو بڑا کام دِيا چاهتا هي *
خُدا کا شُکر کر ـ تُو رُتبهٔ اعلےٰ پاويگا ـ مَين دُوسرا نائب تلاش کرُونگا *
آخِر قاضِي نې اِس بهاني سي اُسکو رُخصت کِيا *

۴۷ دو لڑکي نَو جَوان ايک هِي ساتهه عِلم سِيکهني لگي * اُن مين
سي ايک لڑکا بهُت اچهّا نيک‌بخت تها ـ اُستاد جو سبق اُسي پڑهها
ديتا سو ياد کر ليتا ـ اَور اپنِي کِتاب اپني گهر مين پڑهها کِيا کرتا * دُوسرا
غافِل بڑا شرِير تها ـ جو اپني هم‌عُمر کِي مِحنت پر هنسا کرتا تها ـ اَور
هميشه يِهه بات اپني هم‌مکتب سي کها کرتا تها ـ کِه تُو گدها هَي *
وُه اُسي اکثر يِهه جَواب دِيا کرتا ـ کِه يار! تهوڑي دِنون مين ديکها
چاهِئي کيا هو * آخِر اِمتِحان کا روز آ پهُنچا ـ اُن دونون کو عِلم کي دريا
مين پَير نې پڑا * دانا لڑکي نې اُس احمق کو بهُت پيچهي جهالت کي
گِرداب مين شرم سي ڈُوبتي هُوئي چهوڑا ـ اَور پُکارني لگا ـ اَي
يار! جو تُمهاري خِيال مين بي وُقُوف نظر آتي هَين ـ سو اکثرون کي
نزديک عقلمند هو نکلينگي ـ اَور جو اَيسي وقت تُمني سِيکها تو تُمهاري
کام نهِين آني کا ـ لاحاصِل هَي * اگر اپني هم‌جولِي پر اب هم بهي
ٹهٹهي مارين ـ تو همارِي بازِي هوتي ـ مُوافِق اُس مثل کي ـ کِه جو
جِيتي سو هنسي * ليکِن داناؤن کي نزديک نِهايت بعِيد هَي کيا
دوستي کيا دُشمني سي اَيسي حالت مين افسوس کِي جگهه تضحِيک
کرنا * اب مَين اپني بات کو مَوقُوف کرُونگا اِس نصِيحت اَور کهاوت

سي ـ كه هونا ايك خُوبي كا ديركر بِهْترهَي نه هوني سي ـ اَور جِتْني جلْدي هو سكي بُري كام كو چهوڑ كر بهلي كِي طرف آنا اچّها هَي *

۴۸ ايك بادْشاه ني ناگهان اپْني خِدْمت گار كو پُكارا * جب آواز كِسي كِي نه پائي ـ تب دروازه كهول كر باهِر گيا * ايك چهوٹي لڑكي كو جو اُسْكا نوكر تها ديكها * اُسْكي پاس گيا كه اِسْكو جگا ديوي * كيا ديكْهتا هَي ؟ كه ايك لِكها هُوا كاغذ اُسْكِي جيب مين پڑا هَي * بادْشاه مُتعجّب هُوا كه ديكهُون اِس كاغذ مين كيا لِكها هَي * اُس كاغذ كو جيب سي نِكال كر ديكها ـ كه اُسْكي ما كا خطّ هَي ـ اَور يِه نات لِكهي هَي * كه برْخُوردْار ميري ! تُمْني بڑي تصْديع اُٹها كر اپْني تنْخواه سي تهوڑي روپَئي همْكو بهيجي * نِهايت سعادتمنْدي جو فرزنْدونْكو لائق هَي تُم بجا لائي ـ خُدا تُمْكو اِسْكا عِوَض ديگا * بادْشاه اُسْكو اپْني كمري مين لي گيا ـ اَور ايك كاغذ مين كَئي اشْرفيان لپيٹ كر اُسْكي جيب مين ركهه دين ـ اور اُسي چِلّا كي پُكارا كه اُٹهه بَيٹها * بادْشاه ني كها ـ تُم كيا ايَسي بي خبر هو جاتي هو ؟ لڑكا كُچهه جَواب نه ديسكا ـ اَور جب اُسْني اپْني جيب مين هاتهه ڈالا ـ تو خطّ مين لپيٹي هُوئي اشْرفيان پاكر نِهايت حَيران هُوا ـ اَور خَوف سي بادْشاه كي پاؤن پر گِر پڑا ـ اَور اشْرفيان ديكهكر روني لگا * بادْشاه ني كها ـ تُم كيُون روتي هو ؟ لڑكي ني كمال عاجِزي سي جَواب دِيا ـ كه اَي بادْشاه !

کِسي آدْمِي ني ميرِي هلاکت کي لِئي يِہ کام کِيا هَي * مَين نہِين جانْتا کہ يِي کَيسي اشْرفِيان هَين * بادْشاہ ني تسلّي ديکر کہا - اَي عزِيز! خُدا ني يِہ اشْرفِيان تُجھي دِي هَين - عِوَض اُس نيکي کي کہ تُو ني کِي هَي * اِن اشْرفِيون کو اپْني ما پاس بھيج - اَور مَين تيري ما کِي خبرگِيري کرُونْگا - يِہ بات اُسْکو لِکھ بھيج *

۴۹ ايک بادْشاہ ني اپْني وزِير اَور مِيربخْشي سي صلاحًا پُوچھا - مال اَور لشْکر کي جمْع کرْني مين ميرِي عقْل کُچھ کام نہِين کرْتِي * اگر مال جمْع کرُون تو لشْکر نہِين رهْتا - اَور جو فَوج رکھُون تو دَولت نہِين رهْتِي * وزِير ني عرْض کِي - خُداوَنْد ! دَولت جمْع کِيجِئي - جو فَوج نہ رهيگي تو کُچھ نُقْصان نہِين - کيُونْکہ جب ضرُور هوگِي رکھ لِيجِئيگا * جو ميري بات کا آپْکو اِعْتبار نہو - تو اِسْکي يِہ دلِيل هَي - کہ ايک برْتن مين تھوڑا شہْد رکْھوا دِيجِئي - ابھِي هرارون مکّھيان گِرْد اِسْکي آ جمْع هونْگِين * جونْہِين شہْد کا باسن رکْھوا دِيا - لاکھون مکّھيان بات کہْتي هِي اُسْکي گِرْد آ لِپْٹِيان * تب اُسْني کہا کہ ديکھِئي حضْرت جو فِدْوِي ني عرْض کِي تھِي - سو آپ ني ديکھا * پِھر مِيربخْشي ني کہا - اگر ميرِي عرْض سُنِئي تو فَوج رکھِئي - جو وقْت پر کام آوي اُسْوقْت مال هرْگِز کُچھ فائِدہ نہ کريگا * اگر آپْکو يقِين نہ هو تو ميرِي بات کو اِمْتِحان کر لِيجِئي * ايک هانْڈِي مين شہْد رات کو اِس جگہہ رکْھوا دِيجِئي - جو مکّھيان

اُسپر آ لگین - تو میری بات جھوٹھ - اَور جو نہین تو سچ ھَي * اِسکي کہني پر رات کو شہد کا باسن جو رکھوایا - تو ایک مکھي بھي نہ آئي * خُلاصہ اِسکا یہہ ھَي - جب اُپني فَوج اُپني قبضي سي گئي - پھر روز سیاہ مین مال بھي خرچ کیجئي تو وَیسي مُیَسّر نہوگي *

۵۰ ایک دانِشمند ھزار رُپَئي ایک عطّار کو سُپُرد کرکي سفر کو گیا * ایک مُدّت کي بعد پھر آیا - اَور رُپَئي عطّار سي مانگي * عطّار نے کہا تُو جھوٹھا ھَي * آخر گُفتگُو بڑھي - بہت لوگ جمع ھو گئي * سبھون نے دانِشمند کو جھوٹھا ٹھہرایا اَور کہا - کہ یہہ عطّار بڑا دیانت‌دار ھَي - اُسنے کبھي خیانت نہین کي * اگر تُو اُس سي اُلجھیگا - تو سزا پاویگا * دانِشمند چُپ رہا - اَور سُوال اُس مطلب کا بادشاہ کو گُذرانا * بادشاہ نے اُسکو فرمایا کہ تین روز اُسکي دُوکان پاس بیٹھہ - اُس سي کُچھ نہ کہہ * چوتھي دِن مَین اُس طرف آؤنگا اَور تُجھي سلام کرُونگا - سلام کي جَواب کي سِوا مُجھ سي کُچھ نہ کہیو * جب مَین وھان سي چلا جاؤن - عطّار سي رُپَئي مانگیو - اَور جو کُچھ وُہ کہي مُجھکو اِطّلاع کریو * دانِشمند نے وَیسا ھي کیا * چوتھي روز بادشاہ کي سَواري اُدھر گئي - دیکھتي ھي بادشاہ نے دانِشمند کو سلام کیا * اُسنے سلام کا جَواب دیا * بادشاہ نے کہا - کہ اَي بھائي ! کبھو میري پاس نہین آتا ھَي - اَور مُجھ سي کُچھ اُپنا حال نہین کہتا * دانِشمند نے ذرا سر ھلایا اَور کُچھ نہ کہا *

عطار دیکھتا تھا اَور ڈرتا * جب بادشاہ کي سَوارِي نِکل گئي ـ عطّار
نے دانِشمنْد سے کہا ـ کہ جِسوقْت تُمْنے مُجْھے رُپَئے سَونْپے تھے ـ
مَین کہان تھا؟ کوئي اَور بھي میري نزدیک تھا؟ پھر کہو شایَد مَین
بھُول گیا ہُون * دانِشمنْد نے پھر سب ماجرا بَیان کیا * عطّار نے
کہا ـ کہ تُو سچ کہْتا ہَے ـ اب مُجْھے یاد آیا * حاصِلِ کلام یہہ ہَے *
کہ اُسْنے ہزار رُپَئے دانِشمنْد کو دِئے اَور بہُت عُذْر کیا *

EXTRACTS FROM THE 'KHIRAD AFROZ.'

۱ نقل ہَے کہ ایک مردِ پارسا کِسي سَوداگر کي همسائي مین رهتا
تھا ـ اَور اُسکي بدَولت پارسا کي اَوقات خُوشي اَور کامراني مین گُذرتي
تھي * سَوداگر همیشہ شہد اَور گھي کي تِجارت کیا کرتا ـ اَور هر روز
اُس مین سے تھوڑا پارسا کي پہان بھیجتا ـ اَور وُہ اُس مین سے کُچھ
خرچ کرتا اَور باقي گھڑون مین رکھتا جاتا * ایکدِن گھڑون کو بھرا دیکھہ
کر سوچا کہ اگر یہہ دس سیر هو دس دِرم کو بیچُونگا ـ اَور اپنا سر
انجام کرُونگا ـ اَور اُس زر سے پانچ بکرِیان مول لُونگا * وے چھ چھ
مہینے مین جنینگي ـ اَور هر ایک کي دو دو بچّي هونگي * هر سال
بِیس بچّي هونگي ـ دس برس مین اُنکي بچّون سے کَئي گلّي هو
جائینگي * اُن مین سے بعضونکو بیچُونگا ـ اَور اُس سے اَوقات بسرِي
کرُونگا * اَور ایک رنڈِي کِسي بڑِي گھراني کي ڈھُونڈھکر اُس سے

بیاہ کرُونگا * نَو مہینے کي بعد ایک لڑکا پَیدا ہوگا * تب اُسکو تَربیّت کرُونگا اَور عِلم و ادب سِکھاؤُنگا - اگر کبھي بےادبي کریگا تو اِسي عصا سي جو میري ہاتھ مین ہَي اُسي ادب دُونگا * غرض اِس خِیال مین بےادب لڑکےکو اپني سامھني حاضِر جان کر عصا اُٹھا شہد اَور گھي کي گھڑون پر مارا * وي طاق پر دھري تھي اَور آپ نِیچي اُسکي مُقابِل بیٹھا تھا - جونہِین عصا اُن پر لگا وي ٹُوٹ گئي * تمام شہد اَور گھي اُسکي سِر اَور مُنہ اَور ڈاڑھي اَور کپڑون پر پڑا - اَور وي سب خِیال ایکبارگي جاتي رھي *

٢ نقل ہَي کہ کوئي شِکاري ایک دِن کِسي جنگل مین چلا جاتا تھا * ایک لومڑي نہایت خُوبصُورت خُوش‌آیند نظر آئي * شِکاري کو پشم اُسکي بہُت خُوش آیي * خِیال کر لیا کہ گویا بڑي قیمت مین اُسي بیچا ہَي * لومڑي کي پیچھي چلا اَور بِل سي اُسکي مُطّلِع ہُوا * اُسي کي نزدیک راہ مین ایک کُوا کھود کر کُوڑي سي چھپا دِیا اَور ایک مُردار اُسکي اُوپر رکھ آپ گھات مین جا بَیٹھا * لومڑي کو اُس مُردي کي بو کھینچ کھینچ کُوئي پر لائي پر سوچ مین تھي کہ اگرچہ طُعمي کي بو دِماغ کو مُعطّر کرتي ہَي لیکن بلا کي بو بھي دُوراندیشي کي مغز مین پہُنچتي ہَي * اگرچہ ہو سکتا ہَي کہ کوئي مُوا جانور ہو - پر یہہ بھي مُمکِن ہَي کہ اِسکي نِیچي دام لگایا ہو - اَور دانا جِس کام مین اِحتِمال زِیان کا ہو وُہ نہین کرتي ہَین *

آخر لومڑي دُوراندیشي کي مدد سي مُردي کا خیال چھوڑ سلامت رهي * اِس مین ایک بھوکھا چیتا پہاڑ پر سي اُترا اَور اُسکي بو پر اپني تئین کُوئي کي اندر گرایا * شکاري ني جب آهٹ دام کي اَور جانور کُوئي کي اندر گرني کي سُني کمالِ حرص کي ماري اپني تئین معاً کُوئي کي اندر گرایا * چیتي ني اس خیال پر که وُه شکاري مُجھي اِس مُردي کي کھاني سي باز رکھیگا جست کي اَور صیّاد کي پیٹ کو پھاڑ ڈالا * غرض وُه لالچي شکاري حرص کي شامت سي دام مین پھنسا اَور قانع لومڑي ني هلاکت سي مخلصي پائي *

۳ نقل هَي که ایک درویش دانا جسکا طریقه قناعت تها بازار مین گیا * ایک حلّوائي ني جو فقیر کي چاشني سي کُچھ بهره رکھتا تها اُس عزیز سي اِلتماس کي که ایکدم میري دُوکان مین ٹھهر تا آپکي نصیحت آمیز باتون سي مَین فائده‌مند هون * وُه مردِ خُداشناس دل‌نوازي سي وهان بیٹھا * حلّوائي ني ایک طشت شهد سي بھر کر درویش کي آگي رکھا * مکھیان جو طَور اُن کا هَي که مٹھائي پر جمع هوتي هَین ایکبارگي اُسپر گرین * بعضي کناري پر بیٹھین اَور بعضي درمیان مین * حلوائي ني جَوئري هلائي تا مکھیون کو هانکي - وي جو کناري تھین سهج سي اُڑ گئین - اَور وي جو بیچ مین تھین جب اُنھون ني چاها که اُڑین شهد اُنکي پرون مین لپٹ گیا اَور دامِ هلاکت مین پھنسین * درویش اِس احوال کو دیکھکر خُوش هُوا

ور خُدا کي شُکر مين مُستغرق * جب بحال آيا حلوائي ني اُس سي سبب خُوشي کا پُوچها * اُسني کها اَي بهائي مَين اِس طشت کو دُنيا اَور شهد کو دُنيا کي نِعمتين اَور مکهيون کو شِکم پرور نعمت خوارون کي مانند سمجها * اَور اُنهين جو طشت کي کناري بيٹهين تهين مردانِ آزاد که تقدير کي حُکم سي دُنيا مين آئي پر اِسمين جي نه لگائي - اَور تهوڑي پر قناعت کي اَور دُنيا کو ناچيز جانا * اَور جانيو که جب چونري مَوت کي هِلي جنهون ني اپني دِل کو تهوڑاسا اُسکي عِشق مين آلُوده کيا هَي وي سهج مين اِس بلا کي دام سي چهُوٹينگي - اَور جنهون ني تمام هِمّت اپني دُنيا مين صرف کي هَي اَور اُس تلخ مِٹهاس ني اُنکي مِزاج کو خُداکي راه سي پهيرا هَي آخِر وي رُسوا هونگي *

۴ نقل هَي که اگلي زماني مين ايک ظالم تها که غريبون کي لکڑيان ظُلم سي مول ليتا - اَور جِتني مول کي هوتين اُس سي قِيمت بهُت کم ديتا - اَور آپ مهنگي کر کي دَولتمندون کي سرکار مين بيچتا * غُربا اُسکي ظُلم سي عاجز هُوئي تهي اَور دَولتمند بهي تنگ آئي تهي * ايک دِن اُسني ايک مُحتاج بي بس کي لکڑيان ظُلم سي مول لين - اَور آدهي قِيمت دِي * وهُ مظلُوم خُداکي درگاه مين آه و ناله کرني لگا * اِس مين کِسي صاحب دِل ني اِس احوال سي مُطّلع هو کر اُس ظالِم کو نصيحت کي اَور کها - ظُلم کرنا اَور کِسيکا حق مار رکهنا دُون هِمّتي اَور بي مُرُوّتي هَي - اِسکي سِوا ناخُوشي

خُداكي بهي هوتي هَي - علاوه يهه كه اِسي دُنيا مين سَيكڑون رُسوائي سي بدي كي سزا اُسي مِلتي هَي - خُصُوص اِن بيچارون پر ظُلم كرني سي جو سِواي درگاه خُدا كي كوئي آسرا نهين ركهتي هَين * اَيسي بد سُلُوكي نكر كه اِس حال سي شِتابي بلا مين گِرفتار هوگا * وُه ظالِم جو شرابِ غفلت كا نشا اپني دِماغ مين ركهتا تها اُسكي راست‌گوئي اَور نيك‌انديشي سي برهم هوكر بولا كه اِن باتون سي مُجهي دردِ سر ندي - اَور اِن افسانون سي رنجيده نكر اَور خفا هوكر اپني گهر گيا * ازبسكه مآلِ كار ظالمون كا اچّها نهين هَي - قضاء الهِي سي اُسي رات لكڑيون كي ڈهير مين آگ لگي - اَور وهان سي گهر تلك پهُنچي - جو كُچهه اسباب تها جلكر خاك هوگيا * فجركي وقت اپني دوستون مين بَيٹهكر افسوس مال كا كرتا تها - اَور كهتا تها يهه آگ كهان سي لگي؟ وُه درويش جِسني اگلي روز نصيحت كي تهي وهان آيا اَور كها - اَي ظالِم اب تلك تُو ني نهين معلُوم كيا هَي كه يهه آگ مظلُومون كي دِل‌كي دهُوئين كي هَي * اُسكي جو طالِع ياور تهي اِس بات ني دِل مين اُسكي تاثير كي - شرمنده هو كر كهني لگا سچ هَي كه بيج ظُلم كا جو مَين ني بويا تها اُسكا ثمره مُجهي مِلا * آخر اُس زبردستي سي درگُذرا اَور ظُلم چهوڑ ديا *

٥ نقل هَي كه كِسي كِسان كا ايك پهُولا پهلا باغ تها * گوشهٔ چمن مين ايك جهاڑ گُلاب كا تها نِهالِ كامراني سي تازه - اَور درخت

شادماني سي هرايک شاخ اُسکي زِيادہ * هرصُبح پھُول کھِلتي اَور باغبان اُنهين ديکھ کر خُوش هوتا * ايک روز پھُولونکا تماشا ديکھني کو نِکلا تها ـ ايک بُلبُل کو ديکها که مُنهہ کو گُل کي صفحي پر رکھکي چهچهي مار رهي تهي ـ اَور اُسکي رنگين پتّيون کو اپني تيز چونچ سي توڑتي تهي * باغبان گُل کي پريشاني ديکھ بي صبْر هُوا ـ اَور بُلبُل سي رنجيدہ هوکر فريب کا جال راہ مين بِچهايا ـ اَور حِيلي کي داني ڈال کر اُسي پکڑ پِنْجري مين بند کيا * اُس بيدِل بُلبُل ني طُوطي کِي مانند زبان کهولي اَور کها ـ اَي عَزِيز مُجهہ آزُردہ خاطِر کو کيُون قَيد کيا تُوني ؟ جو ميرِي خُوش آوازِي تُجهي اِس بات پر لائي تو ميرا آشِيانہ تيري هِي باغ مين هَي * اگر کوئي اَور بات تيرِي خاطِر مين آئي هو اُس سي مُجهي اِطّلاع کر تو صبر کر کي چُپ رهُونگي * کِسان ني کها نهين جانتي هَي که تُوني ميرا کيا احوال کيا ـ اَور گُلون پر جو وسِيلہ ميرِي زِندگي کا هَي کيا خرابِي لائي ـ اَور مُجهي بسبب اُسکي کَيسا آزُردہ کيا ؟ بُلبُل بولي اِس بات سي درگُذر ـ اَور سوچ تو سهي که مَين اِتني قُصُور سي جو ايک گُل کو پريشان کيا پِنجري مين بند هُوئي ـ اَور تُو جو دِل کو رنجيدہ کرتا هَي تيرِي حالت کيا هوگي ؟ اِس بات ني اُسکي دِل مين اثر کيا بُلبُل کو آزاد کر دِيا * بُلبُل اُسکا شُکر ادا کرکي بولي ـ جب تُوني مُجهہ سي نيکِي کِي تو البتّہ مَين بهِي اِسکي بدلي بهلائي کرُون * معلُوم کر جِس درخت کي نِيچي تُو کهڑا هَي

يہان ايک آفتابہ اشرفيون سي بھرا ہُوا گڑا ہَي - نِکال کي اپني کا مين لا * کِسان ني جب وُہ جگہہ کھودي اَور بُلبُل کِي بات سچ ہُوئي کہا - اَي بُلبُل عجب ہَي کہ آفتابہ زمين کي نِيچي تُجھي نظر آيا - اَور دام خاک کي اُوپر تُوني نہ ديکھا * بُلبُل ني جَواب دِيا تُو نہين جانتا ہَي جب قضا پہُنچي نہ دِيدۂ دانِش مين روشني رہي - نہ تدبِير عقل کِي کُچھہ فائِدہ کري *

٦ نقل ہَي کہ اگلي زماني مين کوئي بادشاہ ايک بازکو بہُت پِيار کرتا تھا - اَور وُہ ہميشہ بادشاہ کي ہاتھہ پر بَيٹھا رہتا تھا * ايک روز باز کو ہاتھہ پر بَيٹھا کر شِکار کو گيا - اِتّفاقاً ايک ہِرن سامہني نظر آيا * بادشاہ ني کمال شَوق سي اُسکي پِيچھي گھوڑا ڈالا اَور اُسکو پکڑا * مُلازِم درگاہ اگرچِہ پِيچھي لگي چلي آتي تھي پر کوئي بادشاہ تلک نہ پہُنچا تھا * اِس مين بادشاہ پِياسا ہوکر ہر طرف پانِي کِي تلاش مين گھوڑا دَوڑاتا تھا * آخِر ايک دامنِ کوہ مين پہُنچکر ديکھا کہ پہاڑ پر سي پانِي ٹپکتا ہَي * ترکش مين سي پِيالہ نِکال نِيچي رکھا کہ قطري جو ٹپکتي ہَين اُس مين جمع ہون - اَور پِيالہ بھر جاوي * جب پِيالہ بھر چُکا چاہا کہ پِئي باز ني وونہين پر مارا - تمام پانِي گِر گيا * بادشاہ ني اِس حرکت سي خفا ہوکر پھِر پِيالي کو اُسِي پتّھر کي نِيچي رکھا * ديرکي بعد جب بھر چُکا چاہا کہ مُنہہ لگاوي - باز ني پھِر وہِي حرکت کِي - اَور اُس پانِي کو بھِي گِرا دِيا * بادشاہ

نے کمال تِشنگی کی سبب بے تامّل باز کو زمین پر پٹک دیا اَور وُہ مر گیا * اِس مین رِکابْدار آ پہُنچا - باز کو مُؤا اَور بادشاہ کو پیاسا پایا * فِي آلفور چھاگل شِکاربند سي کھول پیالي کو خُوب دھو دھا کر چاھا کہ بادشاہ کو پانِي پِلاوي * اُسني فرمایا کہ مُجھي اِس خالِص پانِي سي جو پہاڑ سي جھرتا ھَي کمال رغْبت ھُوئي ھَي * تُو پہاڑ پر چڑھ اَور اِس چشمي سي پانِي کا پیالہ بھر کر لي آ - کیُونکہ پھر پِیہ تاب نہین ھَي کہ جب تلک پِیالي مین قطرہ قطرہ جمع ھو مَین اِنْتِظار کرُون * رِکابدار جب چشمي کي کِناري پہُنچا دیکھتا کیا ھَي کہ ایک اژدھا مُؤا ھُوا اُسکي کِناري پڑا ھَي - اَور زھر بھرا لُعاب اُسکا پانِي مین مِل کر قطرہ قطرہ پہاڑ پر سي ٹپکتا ھَي * وُہ گھبراکر اُترا اَور پِیہ احوال عرض کر ایک پِیالہ ٹھنڈي پانِي کا چھاگل سي بھر کر بادشاہ کو دِیا * وُہ پِیالہ مُنہ سي لگا کر روني لگا - اَور رِکابدار کو باز کي ماجري سي آگاہ کرکي اپني جلدي اور اِضْطِرابي پر بہُت سي نفرین کي - اَور جب تلک جِیا پِیہ داغِ حَیرت اُسکي دِل سي نگَیا * فائدہ اِس قِصّي کا پِیہ ھَي - کہ عقلمند اپني کام کو بغَیر خُوب تأمّل کِئي شُرُوع نہین کرتے ھَین *

۷ نقل ھَي کہ کوئي ٹٹ پُونجیا سَوداگرِ سفر کو جاتا تھا - سَو من ہوھا کِسي دوست کي گھر مین امانت رکھا کہ تنگ دستي کي وقت مُوجِب فراغت کا ھو * جب دُوردراز سفر کرکي مُدّت کي بعد گھر

کو آیا اَور لوها مانگني دوست کي پاس گیا - وُہ بیچ کر تصرّف مین لایا تها * کہني لگا اَي بهائي تیري لوهي کو مَین نے گهر کي کوني مین رکها تها - اَور اِس بات سي مَین غافل تها که اُس کوني مین چُوهي کا بِل هَي - جب تلک معلُوم هو چُوها فُرصت پاکر سب کا سب کها گیا * سَوداگر اِس بات کو جهُوٹهه سمجهه کر کوئي تدبیر سوچتا تها - اَور بظاهِر کهتا تها کیا بعید هَي؟ چُوهي کو تو لوهي سي کمال اُلفت هَي - اَور وُہ دانتون سي لوها چبا سکتا هَي * وُہ جهُوٹها اِس بات سي خُوش هُوا اَور دِل مین کها یِہہ بڑا نادان هَي که میري باتون پر بهُول گیا اَور لوهي سي دست بردار هُوا - بِہتر هَي که اپني کام کي مضبوطي کي لِئي اُسکي آج کي روز ضِیافت کرُون * تب اُسکو گهر مین لیگیا اَور دعوت کي تَیّاري کرني لگا * سَوداگر نے کها آج مُجهي ضرُور کام هَي کل آؤنگا * غرض اُسکي گهر سي چلا اَور اُسکي چهوٹي لڑکي کو چُرا اپني گهر لیجاکر چهپا رکها * فجر وعدي پر دوست کي گهر آیا اَور اُسکو پریشان دیکهکر پُوچها اَي بهائي تُم کیُون گهبرایي هُوئي هو؟ کها کل سي بیٹا میرا جو نُورِ چشم اَور سُرُورِ دِل تها غائب هُوا هَي - بہُتیرا ڈهُونڈها کُچهه پتا نپایا * بولا کل جو مَین تُمهاري گهر سي نِکلا اُسي شکل کي ایک لڑکي کو جو تُم بتاتي هو مَین نے دیکها که ایک چُوهي مار اُٹهائي اُڑا چلا جاتا هَي * تب وُہ چلّایا که اَي بیوقُوف نا مُمکِن بات کیُون زبان پر لاتا هَي؟ مُوش گیر لڑکي کو کیُونکر لي اُڑیگا؟ سَوداگر نے هنسکر کها اِس سي کُچهه تعجّب نکر کیُونکه جِس شهر کا

چُوها سَو من لوها کهاتا هَي وهان کا چُوهي‌مار بهي ایک لڑکي کو اُٹها سکتا هَي * اُسني حقیقت دریافت کِي اَور کها کُچهه اندیشه نکر چُوهي نِي تیرا لوها نهین کهایا هَي * جَواب دِیا که تُو بهي پریشان نهو که مُوشگیر تیري لڑکي کو نهین لي گیا هَي - میرا لوها مُجهي دي اَور اپنا لڑکا تُو لي *

۸ نقل هَي که حضرت سُلَیمان کِي حُکُومت کي اَیّام مین (که وُه تمام جانداروں کي کیا آدمِي کیا سِواي اُنکي بادشاه تها) اُسکي حُضُور ایک دانا عالم غَیب سي پیاله آبِ حَیات کا بهرکر لایا اَور عرض کِي که الهام سي مُجهه پر یُون کهُلا هَي که اگر آپ اِس پیالي کو نه پیوین جلد اِس جهان سي رُخصت هووین - اَور جو پیوین تو عُمردراز هو * اب یِهه پیاله آبِ حَیات سي بهرکر لایا هُون - جِي چاهي پیجِئي اَور قیامت تلک زِیست کیجِئي - یا نه پیجِئي اَور مُلکِ عدم کو کُوچ فرمائِي * حضرت سُلَیمان دِل مین اپني سوچا اِس کام مین عقلمندون سي مشورت کِیا چاهِئي * حسبُ الحُکم اُس کي دانا اَور دُوراندیش هر گُروه کي کیا اِنسان کیا حَیوان سب حاضِر هُوئي - اُس مخفِي بهید کو اُن سي ظاهِر کِیا * تب هر ایک نِي زِندگِي کي لِئي دِل پسند باتین کهین * حاصِل اُنکا یِهه هَي - که نقدِ عُمر وُه دَولت هَي که بمدد عقل کي اُس سي خُوبیان بهم پُهنچائیي - اَور رِضا خُداکِي حاصِل کیجِئي * غرض سب کِي راي یِهي ٹهیري که حضرت پیاله آبِ حَیات کا پیوین * سُلَیمان فرمایا که میري مُلک کي داناؤن

سي كوئي اَيسا هَي جو اِس مشْورت مين حاضِر نهين هَي؟ سبهون
ني عرض كِي كه فُلانه بگلا نهين هَي * حضرت ني گهوڑي كو اُسكي بُلاني
كي لِئي بهيجا ـ اُسني ايك گوشي مين قِناعت كركي خلق سي مِلنا
ترك كِيا تها گهوڑي كِي بات نماني اَور باهِر نه نِكلا * دُوسري بار كُتّي كو
بهيجا كه اُسي لي آ ـ بگلا اُسكي كهني سي حضرت كِي بارگاه مين
حاضِر هُوا ـ حضرت ني فرمايا كه تُجهي ايك مشْورت كي واسطي
بُلايا هَي ـ تب آبِ حَيات پِيني كا ذِكر درمِيان لايا * اُسني كها
آبِ حَيات آپ هِي اكيلي پِيوينگي يا دوستون خَيرخواهون كو بهي
پِلاوينگي؟ حضرت ني فرمايا كه صِرف ميري لِئي آيا هَي اَورون كي
ديني كِي اِجازت نهين هَي كيُونكر دُون؟ اُسني عرض كِي اَي جهان
پناه همدم اَور دوستون سي جُدا هوكر زِندگي كرني كيا كَيفِيَت ركهتي
هَي؟ آپ كو خُدا ني دُنيا مين سردار كِيا هَي بغَير مددگارون كي كوئي
كام سرانجام نهوگا * حضرت ني اُس سچّي دُوراندِيش كِي بات پر
آفرين كِي اَور آبِ حَيات پهير دِيا *

٩ نقل هَي كه اگلي زماني مين ايك بادشاه ني دست ظُلم كا
دراز كِيا تها ـ اَور قدم عدالت كِي راه سي باهِر ركها تها * رات دِن
لوگ ظُلم سي اُسكي خُدا كِي درگاه مين نالان تهي ـ اَور اُسي لعنت
كرتي تهي * ايك دِن بادشاه شِكار كو گيا اَور به سبب اِسكي كه فضلِ
اِلهِي شامِلِ حال تها ايسي ايك مَيدان مين جهان بي تعلُّقي كا

عالم تها اُسکو اِلهام هُوا ـ بادشاهي نه عِبارت هَي اِس سي که دروازه
عَيش و کامراني کا اپني اُوپر کهولي بلکه بادشاهي پاسباني هَي که
اَورون کي رنج کو اُٹهاکر خلائق کِي نِگاهباني کري ـ اَور ظالمون کي
دستِ ظُلم کو مظلُومون کي دامن سي کوتاه کري * جب شکارگاه سي
بارگاه کِي طرف چلا اَور مَيدان سي شهر مين پُهنچا خِلقت کو بُلاکر
فرمايا که اَي گُروه اب تک ميرا دِيدهٔ دِل حقّ بِيني سي بند تها ـ
آج اِلهام سي مَين ني دريافت کِيا اَور خوابِ غفلت سي جاگا *
اُمّيدوار هُون که آج کي دِن سي کِسي ظالِم کا دستِ ظُلم رعِيّت پر نه
پُهنچي اَور کِسي جفاکار کا پائو کِسي غريب کي گهر کي گِرد نه
جاوي * حاجِبون کو فرمايا که يِه خُوش‌خبري شهر کي چهوٹي بڑون
کو پُهنچا دو * اِس منادي سي رعِيّت کِي جان مين جان هُوئي ـ
اَور گُل مُراد کي اُنکي اُمّيدوارِي کي باغ مين کِهلي * القصّه مظلُوم نوازِي
و ظُلم‌گُدازِي اُسکِي کمال مرتبي پر هُوئي ـ اَور عدالت اُسکِي ايسِي
پهَيلِي که بکرِي کا بچّه شيرِني کي تهن سي دُودهه پِينا اَور تدرّو باز کي
ساتهه بازِيان کرتا * اِسواسطي لقب اُسکا شاهداد هُوا * درگاه کي محرم
رازون مين سي کِسي ني پُوچها که اگلي آئين کو چهوڑ طريق عدالت
کِي شُروع کرني کا سبب کيا هَي ؟ بادشاه ني ماجرا بَيان کِيا اَور کها
که سبب اِس غفلت سي بيدار هوني کا اَور هُشيارِي کا يِه هَي ـ که
ايک روز شِکارگاه مين هر طرف گهوڑا دَوڑاتا تها اَور نظر کرتا تها ـ اِکايک

ديكها مَين نے كه ايک كُتّا كِسي لومڑي كي پيچهي دَوڑتا هَي اَور دانتون سي هڈّي اُسكي پاؤن كي چابتا هَي - بيچاري لومڑي لنگڑي پاؤن سي غار مين بهاگ گئي اَور كُتّا پهرا * وهين ايک پيادي نے پتّهر كُتّي كو مارا كه پاؤن اُسكا ٹُوٹ گيا * پيادہ هنوز كَئي قدم نه گيا تها كه ايک گهوڑي نے لات جو پاؤن پر اُسكي ماري تو اُسكي بهي ٹانگ ٹُوٹ گئي * وُہ گهوڑا بهي دُور نه گيا تها كه پانو اُسكا سُوراخ مين آگيا اَور ٹُوٹ گيا * تب مَين مستي سي هوش مين آيا اَور دِل سي اپني كها ديكها تُو نے اِن سبهون نے كيا كيا كام كئي اَور كيا گيا پائي ؟ خبردار هو كه تُجهي دِكهلاتي هَين كه جو كوئي وُہ كام كري كه لائق اُسكي نهين وُہ اَيسا كُچهه ديكهي جو نه ديكها هو * آخر مَين غفلت سي باز آيا اَور تَوفيق كا دروازہ مُجهه پر كهُلا *

EXTRACT FROM THE 'ÁRÁ,ISH-I MAḤFIL.'

هِندُوسّتان كي بَيلون مين گُجراتي بَيل سب طرح سي اچّها هَي * هر چنْد كه ناگورا بهي اَور بَيلون سي بمرّتبه بِهْتر هَي - ليكن اُسْكو نهين لگْتا * صُورت شكْل اُس كي نِهايَت خُوب - ڈيل ڈَول نِپٹ خُوش اُسْلُوب - قد و قامت مين بهي بُلنْد - بادْشاه وزير و فقير هر كِسي كي پسنْد * قدم اَيسا چلي كه رهْوار تُرْكي نه پهُنْچ سكي - دَوڑي اِتْنا كه چالاک تازي پيچهي رہ جائي * يُون سُنا هَي كه سابق

بعْضي اشْرار عيّار احْمد آباد گجرات مين وهان كي بيلون كو گاڑيون مين جوت سوار هو رهْزني كو جنْگل مين آتي تهي - اور مال متاع مُسافرون سوداگرون كا لُوٹ ليجاتي تهي * هر چنْد سوار گهوڑي اُن كي پيْچهي ڈالْتي - ليكن اُن كي گرْد بهي نپاتي * اور يهه بهي مشْهور هي - كه گاڑي خاصّ اِخْتراع اهْلِ هنْد كا هي * بيٹْهني والي اُس كي گرْمي سرْدي آنْدهي مينهه مين نهايت آرام پاتي هين * فراغت سي چار آدْمي گپ شپ كرْتي هُوئي بيٹْهي چلي جاتي هين - اور سفر مين كيفيت حضر كي اُٹْهاتي هٹين * ليكن اُس كي پهيّ دو هوتي هين - چهتْري دار هو يا مُنْڈي * اگر ڈهانْچا اُس كا كُچْهه چهُٹاپي كي ساتْهه هلْكا هو تو منْجْهولي كهلائيگي - اور بهُت چهوٹا اور سُبُكْ هوگا تو گيني - اُس كي بيل بهي حدّ چهوٹي هوتي هين - اُنْهين گيني كهْتي هين - قِسْم هِين اُنْكي عليحده هي *

اور چار پهيون كي رتْهه وُه اِس سے بهي كهين بهْتر هي - به نِسْبت اُسْكي اُونْچي نيچي سي كم گرْتي هي - هچْكولا بهي اُس مين تهوڑا لگْتا هي * امير اُمرا كي سواري كي قابل هوتي هي * في الْواقع بعْضي تو ايسي هي خُوش ڈول سُبُكْ نقّاشي دار هوتي هي كه ديكْهني والي نقْش ديوار بن جاتي هين * اور ساز بهي اُس پر باناتي سادي يا كارْچوبي و غيرهِ نِپٹ صفائي اور چمكْ كي ساتْهه * اگر سُورج اُسْوقْت زمين پر هووي - تو اپْني رتْهه سي اُتر اُس مين آ بيٹْهي * اور راجه اِنْدر بهي

دیکھي تو اپني تخت پر پھر پاؤن نرکھي * پر ساتھ ان خوبیون کي بھي اُمرا اُس مین براي تفنن طبع کبھو کبھو سوار هوتي هین * اور بعضي بڑي آدمي میرزا منش هر چند که چڑهتي کم هین - لیکن هر موسم کا ساز اُنکي سواري کي رتھ پر هوتا هي * چنانچه گرمیون مین خس کا - اور برسات مین موم جامیکا - جاڑون مین باناتي * پر اکثر اُس مین مهاجن صراف جوهري متصدي سوار هوتي هین - یا عورات هندو مسلمان کي * اور بعضي اوباش بیگمین یا بانکي کسبیان اپني رتھون پر نهایت جھمجھماتي ساز سجوا - بیلون کي گلون مین گھنگھرو سینگون پر سوني روپي کي سنگوتیان - اور سونگیون مین تالیان جھانجھ - جوون مین زنگ لگوا بندھوا رکھوا - سوار هوکر بڑي تھسي سي میلي تھیلي مین پھرتیان هین - یا باغون کي سیرین کرتیان هین * واقعي اُنکي آمد سي تماشائیون کي هوش و حواس جاتي هین - گویا جهن جهن کرتي هوئي پریون کي تخت چلي آتي هین *

بیت * جهان هوتا هي یون اُنکا گذارا - کسي رهتي هي وهان تاب نظارا ؟ کهان هوتا هي حاصل لطف دیدار ؟ هر ایک بن جائي هي بس نقش دیوار * جو اس مین اُٹھ گیا پرده هوا سي - جهمکڑا ایک نظر آیا ادا سي * جو وه بجلي کي بھي یون سامني آئي - تڑپھ کر اُسکي آگي لوٹ هي جائي *

اور صاحب عصمت بیبیون کي رتھون پر گھٹا ٹوپ پڑي هوئي -

چانْدنيان کسين هُوئين - کيا دخل که ايک مُو برابر اُن مين رکھنا يا سُوراخ هووي؟ چُنانْچه نوّاب خانْدوران و مُظفّرخانِ مرْحُوم کي ناموس کي رتْهون پر بيشْتر موتْي مَيلي چانْدنيان هوتين تهين * علي هذا آلْقياس ميانون پر بهي - باوُجُود اِسْکي که ايک بهائي مير بخْشي تها - اَور دُوسْرا هفْت هزاري * في آلْواقع تقاضا غيرت کا يهي هَي - کيُونْکه جس کا ميانه رتْه ايک جهمکْڑي کي ساتْه نِکْلي - مُقرّر تماشائيون بازاريون کي جي مين آوي که اِس مين کوئي چمک چانْدني رشْک پري جلْوه گر هوگي * پس زناني سَواري کي رتْه يا ميانه کا پُرتکلّف هونا بعْضي بعْضي ثِقه اميرون کي نزْديک بهي سخْت معْيُوب هَي * اصْل يه هَي که سَواري اُسْکي في آلْحقيقت اچْهي هَي - طَور طرْز اپْني اپني پسند پر مَوْقُوف هَي * پر هچْکولي بهُت بُري * اَور سِوائي اِس کي بهي بهُت سي سَوارِيان صاحب سليقه لوگون ني اَور کاريگرون ني بنْوائين اَور بنائين * چُنانْچه مُلُوک و سلاطين کي واسْطي تخْت و نالْکي - اميرون کي لِئي جهالردار پالکي - اَور شهْزادِيون وزيرْزادِيون و اميرْزادِيون کي واسْطي مهاڈول چونڈول سُکْهپال ميانه - اَور غريبون کي عَورتون کي لِئي ڈولي * تا کوئي نجيب زادي اشْراف زادي پيادهپا نه نِکْلي - اَور اُس کي قدّ و قامت کو کوئي نا محْرم نه ديکْهي *

VOCABULARY.

[N.B.—The letter m. signifies masculine, f. feminine, a. active, n. neuter. It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindústání words and phrases, *k.* stands for *karná*; *h.* for *honá*; *d.* for *dená*; *j.* for *jáná*; and *l.* for *lená*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.]

ا

اب *ab*, now, presently; *ab tak*, till now; *ab-ká*, of now, of the present time. *s*

آب *áb*, m. water, lustre. *p*

ابتدا *ibtidá*, f. beginning. *a*

ابهاگي *abhágí*, ill-starred, wicked. *s*

ابهي *abhí*, just now, immediately. *s*

ابير *aber*, m. time, delay. *h*

آپ *ap*, self, selves; your honour. *s*

اپتڑک *aputrak*, childless. *s*

اپرادھ *aparádh*, m. fault, transgression. *s*

آپس *ápas*, our-, your-, or them-, selves, one another; *ápas-meṅ*, among themselves, etc. *s*

اپستهت *upasthit*, arrived, present. *s*

اپنا *apná*, belonging to self, own. *s*

آ پهنچنا *á pahunchná*, n. to arrive at. *h*

اتارنا *utárná*, a. to cause to descend, [strip off. *s*

اتر *uttar*, m. an answer; the north. *s*

اترنا *utarná*, n. to descend, to alight. *s*

اتفاقًا *ittifáḳaṉ*, accidentally. *a*

اتنا *itná*, so much, so many. *s*

آٹھ *áṭh*, eight. *s*.

اٹهانا *uṭháná*, a. to lift or raise up, to take away. *s*

اٹهنا *uṭhná*, n. to rise up, to be abolished, to go away; *uṭh-jáná*, n. to depart. *s*

اثناي *aṣnáe*, in the midst, in the course of. *a*

اثر *aṣar*, m. impression, effect. *a*

آج *áj*, to-day. *s*

اجازت *ijázat*, f. permission, orders. *a*

اجي *aji*, an interjection to call or bespeak attention, as: Sir, hark you! *h*

اچها *achchhá*, good, excellent, well. *s*

احمد آباد *Aḥmad-ábád*, the capital of Gujerát. *p*

احمق *ahmak*, very foolish, a fool. *a*

احوال *aḥwál*, m. condition, circumstances, events. *a*

اختراع *ikhtirá'*, m. contrivance, invention. *a*

اختیار *ikhtiyár*, m. choice, power. *a*

آخر *ákhir*, last, at last, the end. *a*

آخرت *ákhirat*, f. futurity, a future state. *a*

آخون *ákhún*, m. teacher, preceptor. *p*

ادا *adá*, performance; payment; blandishment. *a*

اداس *udás*, grieved, dejected. *s*

ادب *adab*, m. institute; politeness, manners; plur. *ádáb*, ceremonies, etc. *a*

آدمي *ádmi*, m. f. a descendant of Adam, a human being (man or woman), people. *a*

آدها *ádhá*, half, *s*

ادهر *udhar*, thither. *h*

ادهر *idhar*, hither. *h*

ادهک *adhik*, more, exceeding. *s*

ادهیانا *adhyáná* or *adhyá-lená*, a. to halve. *h*

ارادہ *iráda*, m. desire, purpose. *a*

آرام *árám*, m. comfort, health, repose. *p*

ارتھ *arth*, m. substance, purport. *s*

آرزو *árzú*, f. wish, desire, want. *p*

آروڑھ *árúṛh*, mounted, riding. *s*

اڑانا *uṛáná*, a. to dissipate, squander; to cause to fly. *s*

اڑنا *uṛná*, n. to fly, to soar up. *s*

آزاد *ázád*, free, solitary; a hermit. *p*

ازبسکہ *az-bas-ki*, inasmuch as. *p*

آزردگي *ázurdagi*, f. affliction; displeasure, vexation. *p*

آزردہ *ázurda*, afflicted, vexed. *p*

آزمایش s. f. *ázmá,ish*, trial. *p*

اژدها *ażhdahá*, m. a dragon. *p*

اس *us*, that; *is*, this; inflections of the pronouns *wuh* and *yih*; *is-meṅ*, during this, in the meantime. *h*

آس *ás*, f. hope, desire, reliance. *s*

آسان *ásán*, easy; *ásáni*, facility. *p*

اسباب *asbáb*, m. causes; goods and chattels. *a*

استاد *ustád*, m. a teacher, master. *p*

استفسار *istifsár*, m. searching for information, inquiry. *a*

آسرا *ásrá*, m. refuge. *s*

اسراف *isráf*, m. prodigality, ruin. *a*

اسطرح *is-ṭaraḥ*, in this manner; *us-ṭaraḥ*, in that manner, *h a*

اسلیے *is-liye*, on this account. *h*

آسمان *ásmán*, m. the sky, the firmament, heaven. *p*

اسوار *aswár*, riding, mounted; *aswári*, act of riding. *s*

اسواسطے *iswáste*, for this reason, *uswáste*, for that reason.

اسیس *asis* (or *ásis*), f. a benediction. *s*

اشارہ *isháraa*, m. a hint, a signal. *a*

اشرار *ashrár*, miscreants, scoundrels. *a*

اشراف *ashráf*, nobles, grandees; *ashráf-zádi*, daughter of a grandee. *a*

شرفي *ashrafi*, f. a gold coin so called. The Calcutta ashrafi is worth a guinea and a half. *a*

آشنا *áshná*, an acquaintance, lover, friend. *p*

آشیانه *áshiyána*, m. a nest. *p*

اصطبل *iṣtabal*, m. a stable. *a*

اصل *aṣl*, f. root, origin, foundation, capital. *a*

اصیل *aṣíl*, noble (as to blood or origin). *a*

اطلاع *iṭṭilá'*, f. manifesting, declaring; investigation, knowledge. *a*

اضطرابي *iẓṭirábi*, f. vehemence, passionateness. *a*

اعتبار *i'tibár*, m. confidence, credit, respect; *i'tibár-k.* to believe, or confide in. *a*

اعتماد *i'timád*, m. reliance, trust, *a.*

اعلیٰ *a'lá*, higher, highest. *a*

اعمال *a'mál*, (plur. of *'amal*) actions, conduct. *a*

آفات *áfát*, f. calamities, misfortunes, evils. *a*

آفت *áfat*, f. calamity. *a*

آفتاب *áftáb*, m. the sun, sunshine. *p*

آفتابه *áftába*, m. an ewer. *p*

آفرین *áfrín*, f. praise, applause. *p*

افسانه *afsána*, m. tale, story. *p*

افسوس *afsos*, m. sorrow, regret, vexation, *interj.* ah! alas! *afsos-k.* or *afsos-kháná*, to lament. *p*

افلاس *iflás*, m. poverty, destitution. *a.*

افلاطون *Aflátún*, m. Plato. *a*

اکایک *ikáyak*, on a sudden. *p*

اکبر *Akbar*, name of the best and greatest of the Mogul emperors. *a*

اکٹھا *ikaṭṭhá*, united, together, *h*

اکثر *akṣar*, most, many, much; for the most part. *a*

آکھا *ákhá*, m. a bag, sack. *h*

اکیلا *akelá*, a. alone. *s*

آگ *ág*, f. fire, *ág-d.* or *lagáná*, to set on fire; *ág-lagná*, to take fire. *s*

اگاڑي *agárí*, f. the fore part. *s*

آگاہ *ágáh*, acquainted with, aware of. *p.*

اگر *agar*, if, when. *p*

اگرچه *agarchi*, although. *p*

اگلا *aglá*, prior, past, ancient. *s*

آگے *ágе*, before, in front, formerly, forwards; in future. *s*

آگیا *ágyá*, f. an order, command. *s*

البته *albatta*, certainly, indeed. *a*

الپ *alp*, small, few; *alp-bayask*, of a tender age. *s*

التفات *iltifát*, f. courtesy, respect, notice. *a*

التماس *iltimás*, m. f. beseeching, petitioning. *a*

الجھنا *ulajhná*, n. to be entangled, to quarrel. *h*

الجھانا *uljháná*, a. to entangle. *h*

القصه *al-kiṣṣa*, in short. *a*

الگ *alag*, separate, apart. *s*

الفت *ulfat*, f. habit, familiarity. *a*

آلوده *álúda*, sullied, contaminated.

الهام *ilhám*, divine inspiration. *a*

الہي *ilâhí*, divine. *a*

امام *imám*, m. a leader in religion, a prelate, priest. *a*

امانت *amánat*, f. trust, deposit. *a*

امتحان *imtiḥán*, m. proof, trial, examination. *a*

آمد *ámad*, f. arrival, coming. *p*

امرا *umará* (pl.) nobles, grandees. *a*

امید *umed* or *ummed*, f. hope; *ummed-wár*, hopeful. *p*

امیر *amír*, m. a commander, a nobleman, a grandee, a lord; *amír-záda*, son of a grandee; *amír-zádi*, daughter of a grandee. *a p*

آمیز *ámez*, (in comp.) mixed with, full of. *p*

ان *in*, (inflection), plur. of *yih*, this; *un*, plur. of *wuh*, that; (vide Gram.) *h*

آنا *ánâ*, n. to come; s. m. the sixteenth part of a rupee. *s*

انبوہ *amboh*, m. a crowd, multitude, mob, concourse. *p*.

انبھو *anubhav*, m. imagination, idea. *s*

انتظار *intizár*, waiting, expectation. *a*

انجان *anján*, strange, unknown; *anján-h.* to act the stranger. *s*

اندر *andar*, within, inside, *p*; *Indar*, the god of Swarga or the higher regions. *s*

اندھا *andhá*, blind, dark, *s*

اندھیرا *andherá*, dark. *s*

اندھیری *andherí*, f. darkness. *s*

اندیشہ *andesha*, m. thought, suspicion, anxiety. *p*

انسان *insán*, m. man, a human being, mankind. *a*

آنسو *ánsú*, m. a tear. *s*

انصاف *insáf*, m. equity, justice. *a*

انعام *in'ám*, m. a present, a gift, *a*

انکار *inkár*, m. refusal, denial. *a*

آنکھ *ánkh*, f. the eye. *s*

انگل *ungal*, m. a finger's breadth. *s*

انگلي *ungli*, f. a finger. *s*

انگوٹھي *angúṭhí*, f. a ring worn on the finger. *s*

انگور *angúr*, m. a grape. *p*

آنند *ánand*, m. joy, happiness. *s*.

انھ and انھون *inh* and *inhoṅ*, same as ان *in*; *unh* and *unhoṅ*, same as *un*, (q.v.) *h*

آواز *áwáz*, f. noise, sound, voice. *p*

اوباش *aubásh*, dissolute, depraved. *a*

اوپر *úpar*, up, upwards, upon. *s*

اور *or*, f. direction, side. *h*

اور *aur*, (conj.) and, but; (adj.) more, other; *aur kuchh*, anything else. *h*

اوسان *ausán*, m. courage, presence of mind. *h*.

اوقات *aukát* (pl. of *wakt*), times (of devotion). *a*

اونٹ *úṅt*, m. a camel. *h*

اونچا *únchá*, high, height. *h*

آہ *áh*, f. a sigh. *p*.

آہار *áhár*, m. food, subsistence. *s*

آہٹ *áhaṭ*, f. a sound, noise. *h*.

اہل *ahl*, m. people. *a*.

اي *ai*, O, Oh. *p h*

ایاز *Ayyáz*, a man's name. *a*

ایام *aiyám* (pl.of*yaum*),days, seasons. *a*

ایسا *aisá*, such as this, so. *h*

ایک *ek*, one; (art.) *a, an*, frequently joined to its substantive, as ایکدن *ek-din*, one day. *s.*

ایکبارگي *ekbáragí*, all at once. *p*

ایمان *ímán*, m. faith, belief, religion, conscience. *a.*

ایماندار *ímán-dár*, faithful, honest; *ímán lánd*, to believe. *p*

آئین *á,ín*, m. rule, law. *p*

ب

بابا *bábá*, father, son, sir. *h*

باپ *báp*, m. father. *h*

بات *bát*, f. a word, affair; *bát kahte hí*, on the speaking of a word, immediately; *bát-chít*, f. conversation, chit-chat. *h*

باد *bád*, f. wind. *p.*

بادشاہ *bádsháh*, m. a king; *bádsháhí*, royal. *p.*

بادي *bádí*, m. a complainant, speaker. *s*

باجنا *bájná*, n. to sound, to ring. *s*

بار *bár*, m. load; fruit; time; door; water. *p h*

بارہ *bárah*, twelve. *h*

بارگاہ *bárgáh*, f. a king's court. *p*

باز *báz*, back; *báz-ánd*, to decline, reject; *baz-rakhná*, to keep from, to prevent; (s.m.) a hawk. *p.*

بازار *bázár*, m. a market; *bázárí*, one who attends a market. *p*

بازي *bází*, f. play, sport, a game. *p*

باسن *básan*, m. a basin, plate, dish, goblet, pot, etc. *h*

باغ *bágh*, m. a garden. *p*

باغبان *bághbán*, m. a gardener. *p*

بال *bál*, m hair. *s.* ear of corn. *h.* wing. *p*

بالا *bálá*, above, up, high. *p*

بالک *bálak*, m. a boy. *s*

بالو *bálú*, f. sand. *s*

باناتي *bánátí*, made of broad cloth, woollen. *h*

بانٹنا *bánṭná*, a. to share, to distribute, to divide; *bánṭ-l.* to divide and take. *s*

باندھنا *bándhná*, a. to bind, to shut up; to frame. *s*

بانکا *bánká*, foppish, impudent. *s*

باوجود *bá-wujúd*, notwithstanding. *p a*

باور *báwar*, m. credit, faith; *báwar-k.* to believe. *p*

باھر *báhir* or *báhar*, without, outside. *s*

باھم *báham*, together. *p*

بباد *bibád*, m. quarrel, fight. *s*

بپت *bipat*, f. misfortune, calamity. *s*

بتانا *batáná*, a. to point out, to teach. *h*

بتي *batti*, f. a candle, lamp. *s.*

بٹھانا *biṭháná*, a. to cause to sit, to seat. *h*

بجالانا *ba-já lánd*, a. to perform, carry into effect. *h*

بجانا *bajáná*, a to sound, to play on a musical instrument. *s*

بجاي *ba-jáe* or *ba-já*, in place, instead of. *p*

بجلي *bijlí*, f. lightning. *h.*

بجنا *bajná*, n. to be sounded, to sound. *s.*

بجهانا *bujháná*, a. to explain; to extinguish (a candle). *h*

بچارا *bichárá*, helpless, wretched. *p.*

بچانا *bachánáa*, a. to save, protect. *h*

بچنا *bachná*, n. to be saved, to escape. *h*

بچه *bachcha*, m. an infant, a child, the young of any creature. *p.*

بچهانا *bichháná*, a. to spread. s.

بحال آنا *ba-hál ánáa*, to recover. *a.*

بخشش *bakhshish*, f. gift, grant, forgiveness. *p*

بخشنا *bakhashná*, or *bakhsh-d.* or *bakhshish-k.* a. to give, to bestow. *p*

بخشي *bakhshí*, m. a general, a commander in chief. *p*

بخل *bukhl*, m. avarice, stinginess, parsimony. *a*

بخيل *bakhíl*, a, a miser, niggard. *a*

بد *bad*, evil, bad; used in compounds, as *bad-zát*, a rascal; *bad-kho*, ill-disposed; *bad-súrat*, ugly, ill-favoured. *p*

بدبخت *bad-bakht*, unfortunate, wicked. *p*

بد سلوکي *bad-sulúkí*, f. ill-usage. *p a*

بدن *badan*, m. the body. *p*

بدولت *ba-daulat*, by favour of. *a*

بدهوان *buddhiwán*, wise, intelligent. *s*

بدي *badí*, f. badness, evil. *p.*

بديا *bidyá*, f. science, knowledge. *s.*

بر *bar*, f. bosom; produce; (prep.) upon. *p.*

برا *burá*, bad, wicked. *h.*

برابر *barábar*, equal, like, level. *p*

برابري *barábarí*, f. equality; competition. *p*

برباد کرنا *barbád k.* or *bar-bád d.* a. to cast upon the wind; to destroy or waste. *p s*

برپا کرنا *bar-pá k.* to excite. *p*

برتانت *británt*, m. affair, circumstance. *s*

برتن *bartan*, m. a dish, plate, vessel, utensil. *h.*

برج *Braj*, name of a district, *h*

برخوردار *bar-khurdár*, happy; a term applied to a son (p. 22). *p*

برس *baras*, a year. *s.*

برسات *barsát*, rain, the rainy season. *s.*

برسنا *barasná*, n. to fall (as rain), to shower. *s.*

برن *baran*, m. colour, complexion. *s*

برهم *barham*, offended, confused, angry. *p*

بريان *biriyán*, f. time. *h*

بڑا *baṛá*, large, great, (adv.) very. *s*

بڑاي *baṛá,í*, greatness, *s.*

بڑهانا *baṛháná*, a. to increase, to promote. *s.*

بڑهنا *baṛhná*, n. to increase. *s.*

بس *bas*, enough, abundantly. *p.*

بستار *bistár*, m. extent, latitude. *s*

بستي *basti*, f. an abode, a village. *s*

بسري کرنا *ba-sarí karná*, a. to pass, to spend (one's time). *p*

بسن پد *bisan-pad*, a song in praise of Vishnu. *s*

بسورنا *bisúrná*, n. to weep, to sob. *h*

بصارت *baṣárat*, f. sight, vision. *a*

بظاهر *ba-ẓáhir*, ostensibly. *a*

بعد *ba'd*, after, afterwards, at the end. *a*

بعض *ba'ẓ*, some, certain ones. *a*

بعضي *ba'ẓe* or *ba'ẓi*, some, certain. *a*

بعيد *ba'íd*, remote, far off. *a*

بغل *baghal*, s. f. the arm-pit. *p*

بغير *baghair*, ad. without, besides, except. *a*

بقال *bakḳál*, m. a grain-merchant, a shopkeeper. *a*

بکرا *bakrá*, m. a he-goat. *s*

بکري *bakrí*, f. a goat, a female goat. *s*

بکهان *bakhán*, m. explanation. *s*

بگلا *baglá*, m. a crane, a heron. *s*

بل *bil*, m. a hole. *s*

بلا *balá*, f. calamity. *a*

بلانا *buláná*, a. to call for, to summon. *billáná*, to cry. *h*

بلبل *bulbul*, f. a nightingale. *p*

بلکه *balkí*, yea, on the contrary. *p*

بلند *buland*, high, lofty. *p*

بلي *billí*, f. a cat. *s*

بمدد *ba-madad*, with the help of, by means of. *p a*

بمرتبه *ba-martaba*, in a degree, considerably. *p a*

بموجب *ba-mújib*, by reason, on account of. *p a*

بن *bin*, without, not having. *s*

بنانا *banáná*, a. to make, to form. *h*

بنج *banaj*, m. trade, traffic. *s*

بند *band-k.* to shut up, to make fast. *p h*

بندگي *bandagí*, f. slavery, service, devotion. *p*

بندهوانا *bandhwáná*, a. to cause to be fastened. *h*

بننا *banná*, n. to be made. *h*

بنوانا *banwáná*, a. to cause to be made. *h*

بني *baní*, pl. sons, children; *baní Isrá'íl*, the Israelites. *a*

بنيا *banyá*, m. a shopkeeper, merchant. *s*

بو *bú* or *bo*, f. smell, fragrance. *p*

بوجھ *bojh*, m. a load, weight. *h*

بوجھ *bújh*, f. understanding, idea. *s*

بوجھنا *bújhná*, a. to understand, comprehend. *s*

بولنا *bolná*, to speak, say. *h*

بونا *boná*, a. to sow, plant. *s*

به *ba*, by, with, in; *ba-nisbat*, with regard to. *p*

بها *bahá*, m. price, value. *p*

بهاشا *bháshá*, see *bhákhá*. *s*

بهاشنا *bháshná*, to speak, say. *s*

بهاکها *bhákhá*, f. language, dialect. *h*

بهاگ *bhág*, m. good luck; destiny. *s*

بهاگنا *bhágná*, n. to flee, to run away; *bhág-j.* to run off. *h*

بهانت *bhánti*, m. manner, mode, way. *h*

بهانه *bahána*, m. pretence, evasion, contrivance. *p*

بهائي *bhá,i*, m. brother, friend. *s*

بهت *bahut*, much, many, very. *s*

بهتر *bihtar*, good, well, better. *p*

بهتيرا *bahuterá*, much. *s.*

بهجوانا *bhijwáná*, a. to cause to be sent. *h*

بهر *bhar*, full; *'umr-bhar*, during life; *din-bhar*, all day; *bhar-d.* a. to pay, to fill; *bhar-páná*, to be satisfied. *s*

بهرا *bahrá*, deaf; *bhará*, full. *h*

بهرمن *bhraman*, a walk. *s*

بهرنا *bharná*, a. to fill. *h*

بهروس *bharosá*, m. hope, faith. *s.*

بهره *bahra*, m. portion, lot. *p.*

بهستي *bhistí*, *bhishtí* or *bihishtí*, m. a water-carrier. *p*

بهكانا *bahkáná*, a. to delude, to mislead. *h*

بهلا *bhalá*, good, worthy; *bhalá ádmi*, a gentleman. *s*

بهلائي *bhalá,i*, f. kindness, good deed. *h*

بهم *baham*, together, one with another, one against another. *p*

بهوكها *bhúkhá*, hungry. *s*

بهول *bhúl*, f. forgetfulness. *s*

بهولنا *bhúlná*, n. to forget, to mistake, to be deceived. *s*

بهونكنا *bhaunkná*, n. to bark. *s*

بهي *bhí*, even, also. *h*

بهيا *bhaiyá*, m. friend, brother. *s*

بهيت *bhít*, f. a wall. *s*

بهيتر *bhitar*, within, inside. *h*

بهيجنا *bhejná*, a. to send, convey. *h*

بهيد *bhed*, m. a secret, separation, secrecy. *s*

بهيڑ *bher*, f. a sheep, an ewe. *s*

بهيڑي *bheṛí*, f. an ewe. *s*

بهيڑيا *bheṛiyá*, m. a wolf. *s*

بهيش *bhesh* or *bhes*, m. garb, habit. *s*

بهيگا *bhígá*, wet, moist (past part. of بهيگنا, to be wet).

بي *be* (also *abe*), an interjection of reproach, as: sirrah! you rascal! *h*

بي *be*, (prep.) without; much used in forming negative adjectives, as *be-adab*, unmannerly, and these again become substantives by adding *i*, as *be-adabi*, rudeness. *p*

بيان *bayán*, m. explanation, relation. *a*

بياه *byáh*, m. marriage. *s*

بي بس *be-bas*, helpless, destitute. *p*

بيبي *bibi*, f. a lady; (vulgarly) a wife. *h*

بيت *bait*, f. a couplet, poetry. *a*

بيتاب *be-táb*, powerless, without endurance; *be-tábi*, helplessness. *p*

بي تعلقي *be-ta'alluki*, f. freedom from worldly ties, immediate communion with God. *p a*

پ

پاپوش *páposh*, f. a slipper. *p*

پاٹ *pát*, a mill-stone. *h*

پادشاہ *pádsháh*, m. a king (same as *bádsháh*). *p*

پار *pár*, m. the opposite bank; (adv.) over, beyond; *pár sál*, last year. *s.*

پارسا *pársá*, devout, pious. *p*

پاس *pás*, near, before. *h*

پاسباني *pásbáni*, f. keeping watch. *p*

پاکیزہ *pákiza*, clean, fine, elegant. *p*

پال *pál*, m. a shade, shelter.

پالکي *pálki*, f. a sedan-chair common in India. *h*

پانا, *páná*, a. to get, find, reach, accept. *s*

پانچ *páṅch*, five. *s.*

پانڈا *páṇḍá*, a master; priest. *s*

پانو *páṅw*, m. leg, foot. *s*

پاني *páni*, m. water; lustre. *s*

پتا *patá*, m. token, indication, *h*

پتا *pattá*, m. a leaf. *s*

پتھر *patthar*, m. a stone, a rock. *s*

پتي *patti*, f. a leaf; hemp. *s*

پٹکنا *paṭakná*, a. to dash, to beat. *h*

پچاس *pachás*, fifty. *h.*

پچھاڑي *pichhári*, f. the rear; the hind-quarter of an animal. *s*

پچھلا *pichhlá*, latter, last, modern. *s*

پچیس *pachis*, twenty-five. *s*

پدر *padar*, m. (*pidar*, *h*), a father. *p*

بیٹا *beṭá*, m. a son, a child. *h*

بیٹھانا *baiṭhánd*, a. to set down, to place. *h*

بیٹھنا *baiṭhná*, n. to sit, to be placed. *h*

بیج *bíj*, m. seed; principle. *s*

بیجا *be-já*, ill-timed, ill-placed, improper. *p*

بیجگر *be-jigar*, cowardly; *be-jigari*, cowardliness, want of 'pluck.' *p*

بیچ *bích*, (prep.) among, between, during. *h*; the middle. *s*; *bích-bichán*, mediation, intermediate means. *h*

بیچارہ *bechára*, helpless. *p*

بیچنا *bechná*, a. to sell. *h*

بیشتر *beshtar*, generally, for the most part. *p*

بیدار *bedár*, awake, wakeful. *p*

بیربل *Birbal*, name of one of Akbar's ministers. *h*

بیس *bís*, twenty. *h*

بیشمار *be-shumár*, incalculable. *p.*

بي قرار *be-karár*, uneasy, restless. *a p*

بیگانہ *begána*, strange, undomestic, foreign. *p*

بیگم *begam*, (fem. of *beg*), a lady. *p*

بیل *bail*, m. a bullock. *h*

بیمار *bimár*, sick, a patient. *p*

بیماري *bimári*, f. sickness. *p*

بینڈا *beṇḍá*, crooked; absurd. *h*

بیورا *byaurá*, m. account, history. *s*

بیوقوف *be-wukúf*, foolish, stupid. *p a*

پر *par*, (conj.) but; (postp.) on *or* upon, at. *h*

پر *par*, m. a wing. *p*

پرانا *puránd*, old, ancient. *s*

پرتھوی ناتھ *prithwí-náth*, Lord of earth, your majesty. *s*

پرتیت *pratít*, f. trust, confidence. *s*

پردہ *parda*, m. a curtain, a screen. *p*

پردیشي *pardeshí* (or *pardesí*), a stranger. *s*

پرسرم *parisram*, m. care, labour. *s*

پرسن *prasanna*, pleased, content. *s*

پرسنسا *prasańsá*, f. praise. *s*

پرش *purush*, man, a person. *s.*

پرکار *prakár*, m. mode, manner. *s*

پرگٹ *pragat*, current, well-known. *s*

پرندہ *paranda*, m. a bird. *p*

پرورش *parwarish*, f. breeding, nourishment. *p*

پرہیز *parhez*, m. temperance, continence, control of the passions. *p*

پري *pari*, f. a fairy. *p*

پریت *prít*, f. love, friendship. *s*

پریشان *pareshán*, scattered, ruined, distressed. *p*

پریشاني *pareshání*, f. destruction, distress. *p*

پڑنا *paṛná*, n. to fall, to happen. *h*

پڑوسي *paṛosí*, m. a neighbour. *s*

پڑھانا *paṛhánd*, a. to teach to read, to instruct. *s.*

پڑھنا *paṛhná*, a. to read, to repeat, to say, to speak. *s*

پس *pas*, hence, therefore. *p*

پسند *pasand*, f. choice, approbation. *p*

پشم *pashm*, f. wool, fur. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

پکارنا *pukárná*, a. to call aloud, to bawl, to cry out. *h*

پکڑنا *pakaṛná*, a. to catch or seize. *h*

پکھال *pakhál*, f. a leathern bag for carrying water. *s*

پلانا *piláná*, a. to give to drink. *s*

پنجرا *pinjrá*, m. a cage. *s*

پنڈت *pandit*, a learned brahman. *s*

پوچھنا *púchhná*, a. to ask, inquire. *s*

پور *paur*, f. a door, gate. *s*

پورا *púrá*, full; accomplished. *s*

پوري *puri*, f. a kind of cake. *s*

پوست *post*, m. poppy; *postí*, one who intoxicates himself with infusion of poppy. *p*

پوشاک *poshák*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahár*, m. a mountain. *h*

پھاڑنا *pháṛná*, a. to rend, to tear. *s*

پھٹا *phaṭá*, rent, torn (from *phaṭná*, n. to be rent). *s*

پہچاننا *pahchánná*, a. to know, to recognize. *s*

پہر *pahar*, a space of about three hours, a watch (of the day or night). *p*

پھر *phir*, again, back. *h*

پھرنا *phirná*, n. to turn back, return. *h*

پھل *phal*, m. fruit; effect; advantage; progeny. *s*

پہلا *pahlá* or *pahilá*, first, before; rather; *pahle*, at first, previous to. *h*

پھلنا *phalná*, n. to bear fruit, to be produced. *s*

پہنچانا *pahunchánáa*, a. to convey; *ba-ham pahunchánáa*, to get together, to store up. *h*

پہنچنا *pahunchná*, n. to arrive. *h*

پھنسنا *phansná*, n. to be caught in a noose, to be strangled. *h*

پہننا *pahannáa*, a. to put on, to wear. *h*

پھولنا *phúlná*, n. to blossom, to bloom. *s*

پہیا *pahiyá*, m. a wheel (of a chariot, etc.) *h*

پھیر *pher*, back, again. *h*

پھیرنا *pherná* or *pher-denáa*, a. to turn, to circulate, to give back. *h*

پھیلنا *phailná*, n. to spread, to be divulged. *h*

پیادہ *piyáda*, m. a pedestrian, an attendant on foot; *piyáda-pá*, on foot, as a pedestrian. *p*

پیار *pyár*, m. affection. *s*

پیارا *piyárá*, dear, beloved. *s*

پیاسا *piyásá*, thirsty. *s*

پیالہ *piyála*, m. a cup, goblet. *p*

پیٹ *peṭ*, m. the belly, stomach, womb. *s*

پیٹھ *piṭh*, f. the back. *s*

پیٹھنا *paiṭhná*, n. to rush in, to enter. *s*

پیچھا *pichhá*, m. pursuit, following. *h*

پچھاڑی *pichháṛi*, f. the hinder part. *h*

پیچھے *pichhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidá-k.*, a. to produce, to procure; *paidá-h.*, to be born; to be found. *h p*

پیر مرشد *pír murshid*, your highness, sire, your worship. *p a*

پیراک *pairák*, m. a swimmer. *h*

پیرنا *pairná*, n. to swim. *h*

پیسا *paisá*, m. a copper coin, money, cash. *h*

پیسنا *pisná*, a. to grind, triturate. *s*

پیشہ *pesha*, m. trade, profession. *p*

پیغام *paiġhám*, m. a message. *p*

پیمان *paimán*, m. a promise, an oath, a compact. *p*

پینا *piná*, a. to drink. *s*

ت

تاب *táb*, power, endurance. *p*

تابع *tábi'*, m. a subject; (adj.) submissive. *a*

تاپنا *tápná*, a. to warm one's self before a fire. *s*

تاثیر *ta,sír*, f. impression. *a*

تازہ *táza*, fresh, new, green, young; fat; happy. *p*

تازی *tází*, Arab, Arabian. *a*

تاکنا *táknáa*, a. to look, stare at. *s*

تا کہ *tá-ki*, so that, to the end that. *p*

تامل *ta,ammul*, m. meditation, reflection, purpose. *a*

تانسین *Tán-sen*, name of a musician. *s*

تب *tab*, then, at that time, afterwards; *tabhí se*, from that very time. *s*

تباہ *tabáh*, ruined, lost; *tabáh-h.* to be in misery. *p*

تجارت *tijárat*, f. trading, traffic. *a*

تجھ *tujh*, inflection of *tú*, thou. *h*

تحصیل *tahṣíl*, f. acquisition. *a*

تخت *takht*, m. a throne. *p*

تد *tad*, conj. or adv. then. *h*

تدبیر *tadbír*, f. deliberation, counsel; management. *a*

تدرو *tadarv*, a pheasant. *p*

تر *tar*, moist; تربتر *tar ba tar*, all wet or weltering. *p*

تراشنا *taráshná*, a. to cut or clip, to shave, to shape out. *p h*

تربیت *tarbiyat*, f. education. *a*

ترک *tark*, abandoning, leaving. *a*

ترکش *tarkash*, a quiver. *p*

ترکي *Turkí*, of or belonging to Turkomania. *p*

تڑپھنا *ṭaṛaphná*, n. to tremble, quiver. *h*

تس *tis* (inflect. of *so*), which; *tis-par*, whereupon. *h*

تسلي *tasallí*, f. consolation, soothing. *a*

تشنگي *tishnagí*, f. thirst. *p*

تصدیع *taṣdí'*, f. trouble, privation. *a*

تصدیق *taṣdík*, f. verifying, attesting. *a*

تصرف *taṣarruf*, possession, use. *a*

تصویر *taṣwír*, f. a picture, an image. *a*

تضحیک *taẓḥík*, f. ridicule, sport. *a*

تعجب *ta'ajjub*, wondering, astonishment. *a*

تعریف *ta'rif*, f. praise, description. *a*

تعظیم *ta'ẓim*, f. reverence, honouring. *a*

تفاوت *tafáwut*, m. distance, distinction, difference. *a*

تفنن *tafannun*, m. recreating, refreshing. *a*

تقاضا *taḳáẓá*, m. demanding, exacting; urgency. *a*

تقدیر *taḳdír*, f. predestination. *a*

تقصیر *taḳṣír*, f. fault, crime, blame. *a*

تک *tak*, postp. up to, as far as. *h*

تکلف *takalluf*, m. ceremony, pomp. *a*

تکلیف *taklíf*, f. trouble, annoyance. *a*

تلاش *talásh*, f. search, seeking. *a*

تلخ *talkh*, bitter. *p*

تلک *talak*, up to (same as *tak*). *h*

تلوار *talwár*, f. a sword. *s*

تلونمزاجي *talawwun-mizájí*, f. fickleness of disposition. *a*

تم *tum*, you (*tumh* and *tumhoṅ* in the inflection). *h*

تماشا *tamáshá*, m. an entertainment, show, spectacle, sight; *tamáshá'í*, a spectator. *a*

تماش بین *tamásh-bín*, a spectator. *p*

تمام *tamám*, entire, perfect, complete. *a*

تمبورا *tambúrá*, m. a kind of drum. *a*

تمہید *tamhíd*, f. subterfuge, shift. *a*

تنخواہ *tan-khwáh*, f. wages, salary. *p*

تنگ *tang*, narrow, strait; *tang ánd*, to be disquieted, annoyed. *p*

تنگ دستي *tang-dastí*, f. distress, poverty. *p*

تو *to* or *tau*, adv. then; *tú*, pron. thou. *h*

توڑا *toṛá*, m. a purse containing 1000 rupees. *h*.

توڑنا *toṛná*, a. to break, to change (as coin) *s*

توفیق *taufík*, f. divine direction. *a*

تولنا *tolná*, a. to weigh. *s*

تون *toṅ* or *tauṅ*, then, in that manner. *h*

تھا *thá*, was (verb auxil.). *h*

تھن *than*, m. breast. *s*

تھوڑا *thoṛá*, little, scarce, seldom, less, few. *h*

تھیلي *thaili*, f. a purse tied round the waist, a bag. *h*

تیار *taiyár*, ready, prepared, finished, complete. *a*

تیاري *taiyári*, f. preparation. *p*

تیتري *titri*, f. a butterfly. *h*

تیر *tír*, m. the bank of a river. *s*

تیر *tír*, m. an arrow. *p*

تیز *tez*, sharp. *p*

تیس *tís*, thirty. *s*.

تیسرا *tísrá* (f. *tísri*), the third. *s*

تین *tín*, three; *taiṅ*, thou; *teṅ*, from.

ٹ

ٹالي *ṭáli*, f. a sort of musical instrument. *h*.

ٹانگ *ṭáng*, f. the leg, foot. *h*

ٹپکنا *ṭapaknáa*, n. to drip. *h*

ٹٹ پونجیا *ṭaṭ-púnjiyá*, bankrupt. *h*

ٹٹولنا *ṭaṭolná*, a. to feel, to handle. *h*

ٹکڑا *ṭukṛá*, m. a piece, a bit, a morsel. *s*

ٹوٹنا *ṭúṭná*, n. to break. *h*

ٹوڑلمل *ṭoṛal-mal*, a man's name. *h*

ٹھٹھا *ṭhaṭhá*, m. a joke, a jest. *h*

ٹھٹھول *ṭhaṭhol*, m. a jester, a buffoon. *h*

ٹھٹھولي *ṭhaṭholi*, f. fun, humour, sport, joking. *h*

ٹھہرنا *ṭhaharná*, n. to stay, to rest, to be settled. *h*

ٹھہرانا *ṭhahráná*, a. to determine, to deem. *h*

ٹھسا *ṭhassá*, m. vanity, ostentation. *h*

ٹھنڈا *ṭhanḍá*, cold. *h*

ٹھور *ṭhaur*, f. place, spot. *h*

ٹیپ *ṭip*, m. a note of hand. *h*

ث

ثاني *ṡáni*, second, equal. *a*

ثقہ *ṡiḳa*, trusty, confidential. *a*

ثمرہ *ṡamra*, m. fruit; result. *a*

ثواب *ṡawáb*, m. the future reward of virtue. *a*

ج

جاڑا *jáṛá*, m. cold, winter. *s*

جاگنا *jágná*, n. to awake, to be awake. *s*

جال *jál*, m. net. *s*

جامہ *jáma*, m. a garment, robe, vest. *p*

جان *ján*, f. m. life, soul, spirit, dear, beloved; *ján pahchán*, an intimate friend. *p*

جانا *jáná*, n. to go; to be; to pass; to reach; to continue. *játá-rahná*, to vanish. *s*

جانچنا *jánchná*, a. to test, to try, prove. *s*

جاندار *ján-dár*, a living being. *p*

جاننا *jánná*, a. to know, to understand, to consider. *s*

جانور *jánwar*, m. an animal, a bird. *p*

جاهل *jáhil*, m. a fool; (adj.) barbarous, brutal. *a*

جب *jab*, when, at the time when; *jab-na-tab*, now and then. *s*

جبا *jubá*, young, youthful. *s*

جب تک *jabtak* or *jab-talak*, so long as, till when. *s h*

جتا *jittá*, as much (as), whatever much. *h*

جتانا *jatáná*, a. to point out, to teach. *s*

جتنا *jitná*, as many (as), how many soever. *h*

جدا *judá*, separate, apart. *p*

جس *jis*, the inflection of the relat. *jo*, who, which. *h*

جست *jast*, f. a leap. *p*

جفاکار *jafá-kár*, m. a tormentor, oppressor. *a p*

جگانا *jagáná*, a. to waken, to rouse up. *s*

جگہ *jagah*, f. place, quarter, room, vacancy, stead. *h*

جلاد *jallád*, m. an executioner; (adj.) cruel, hard-hearted. *a*

جلد *jald*, expeditious, quick, quickly. *p*

جلدي *jaldi*, f. quickness, rashness. *p*

جلنا *jalná*, n. to burn, to be kindled; to get into a passion. *s*

جلوه *jalwa*, m. light; *jalwa-gar*, brilliant, beautiful. *a*

جليو *jalev*, f. retinue, attendance. *h*

جمع *jam'*, f. a congregation, collection; sum total, number; *jam'-k.* or *-rakhná* or *-kar-rakhná*, to collect; *-honá*, to be collected. *a*

جن *jan*, m. person, individual. *s*

جنس *jins*, f. genus; goods, commodity. *a*

جنگل *jangal*, m. a forest, a wood. *s*

جننا *janná*, a. to bear, to bring forth. *s*

جو *jo*, (rel. pron.) he who; *jo-ko*, *-t*, whosoever; *jo-kuchh*, whatsoever. *h*

جو *jau*, m. barley; *jó*, if, when; *jú*, searching. *p s*

جوا *jú*, *á*, m. a yoke; dice, gambling. *s*

جواب *jawáb*, m. an answer. *a*

جوان *jawán*, young, a young person; *jawán-mardi*, valour, *p*

جواني *jawáni*, f. youth or rather that period of life to which the Romans applied the term *juventus*. *p*.

جواهر *jawáhir*, f. (plur. of جوهر), gems, jewels; *jawáhir-khána*, a jewel-house or treasury. *a*

جوهري *jauhari*, m. a jeweller. *a*

جوتا *jútá*, m. a shoe, a pair of shoes. *h*

جوتک *jotik*, m. astrology. *s*

جوتکی *jotiki*, an astrologer. *s*

جوتي *jútí*, a slipper, a small shoe. *h*

جوتنا *jotná*, to yoke. *h*

جوڑنا *joṛná*, a. to join, clasp. *h*

جون *joṅ* or *jauṅ*, when, as; *joṅ-hiṅ*, or *jauṅ-hin*, the instant when. *h*

جونپور *Jaunpúr*, name of a city. *s*

جهاڑ *jhár*, m. bushes; continued rain. *h*

جهاڑ جهوڑ *jhár-jhúr*, f. a thicket. *h*

جهاز *jaház*, m. a ship. *a*

جهالت *jahálat*, f. ignorance. *s*

جهالر *jhálar*, f. a fringe; *jhálar-dár*, possessed of a fringe, fringed.

جهان *jahán*, m. the world; *jahání*, of or belonging to the world, mankind. *p*

جهان *jahán*, where, in whatever place. *h*

جهان پناه *jahán panáh*, m. refuge of the world; your majesty! *p*

جهانچهـ *jhánchh*, f. a cymbal. *s*

جهانکنا *jhánkná*, a. to peep, to spy. *h*

جهٹ *jhaṭ*, quickly. *h*

جهرنا *jharná*, n. to ooze, to flow. *h*

جهروکها *jharokhá*, m. a lattice, a window. *s*

جهگڑا *jhagṛá*, m. wrangling, quarrelling. *h*

جهگڑنا *jhagaṛná*, n. to quarrel. *h*

جهمجهماتا *jhamjhamátá*, glittering. *h*

جهمکڑا *jhamakṛá*, m. splendour, beauty. *h*

جهن *jhan*, m. a clashing sound of metals, etc. *h*

جهوٹھ *jhúṭh*, false; a lie. *s*

جهوٹها *jhúṭhá*, a liar; false. *s*

جي *jí*, m. life, soul, mind: (added to names, professions, etc., it signifies sir, master). *s*

جيب *jeb*, f. a pocket. *p*

جيتا *jítá*, alive, living. *s*

جيتنا *jítná*, a. to win (at play), to conquer. *s*

جينا *jiná*, n. to live, to be alive. *s*

جيسا *jaisá*, in the manner which, as, such as. *s*

چ

چابک *chábuk*, m. a horsewhip. *p*

چابنا *chábná*, a. to gnaw. *h*

چاشني *cháshní*, f. taste. *p*

چال *chál*, f. way, practice. *s*

چالاک *chálák*, active, fleet. *p*

چاندني *chándní*, f. a kind of cloth; moonlight. *s*

چاهنا *cháhná*, a. to love, to like, to desire, to choose; *cháhiye* (in Braj. *cháhiyatu*), it is fit, proper, necessary, etc. *s*

چبانا *chabáná*, a. to gnaw. *h*

چبلا *chibillá*, stupid, impudent. *h*

چپ *chup*, چپکا *chupká*, } silent, speechless. *h*

چتر *chatur*, clever; *chaturá,i*, expertness. *s*

چٹکانا *chaṭkáná*, a. to rend, split. *h*

چٹهي *chiṭhí*, f. a letter, an epistle. *h*

چراغ *chirágh*, m. a lamp, a light. *p*

چراگاہ *charágáh*, f. a pasture, a meadow. *p*

چرانا *charáná*, to graze; *churáná*, a. to steal; *ánkhen churáná*, to withdraw the eyes. *s*

چڑھنا *charhná*, n. to ascend, to come up. *h*

چڑھانا *charháná*, a. to raise up. *h*

چڑیا *chiṛiyá*, f. a bird. *h*

چڑیمار *chiṛimár*, a bird-catcher, a fowler. *h*

چشم *chashm*, the eye. *p*

چشمہ *chashma*, m. a spring, a well, a fountain. *p*

چغلي *chughli*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکنا *chukná*, n. to have done, to have completed. *h* (Vide Gram. p. 65).

چکي *chakki*, f. a mill, a mill-stone. *s*

چلانا *chillána*, n. to scream out. *h*

چلنا *chalná*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chalá-j.* to go; *chalá-ána*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h*

چمن *chaman*, m. a lawn, a meadow. *p*

چنانچہ *chunánchi*, thus, accordingly. *p*

چنتا *chintá*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul márná*, to grasp with the claw. *p*

چوپ *chop*, f. desire, selfishness. *h*

چوپایہ *chaupáya*, four-footed, a quadruped. *s*

چوتھا *chauthá*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانا *choráná*, a. to steal. *s*

چوري *chori*, f. theft, robbery. *s*.

چوک *chúk*, f. defect, error; *chauk*. an open place in a city. *h*

چوکس *chaukas*, expert, alert. *s*

چوگنا *chauguná*, a. fourfold. *s*

چونچ *chonch*, f. beak, bill. *s*

چونڈول *chauṇḍol*, m. a kind of sedan or pálkí. *s*

چونري *chauṇri*, f. a whisk, a fly-flapper. *h*

چوہا *chúhá*, m. a mouse; *chúhe-már*, a kind of hawk which feeds on mice. *h*

چھ *chha*, six. *h*

چھاتي *chháti*, f. the breast; *chháti se lagáná*, to embrace. *h*

چھپنا *chhipná*, n. to be concealed, hidden, absent. *h*

چھتري *chhatri*, f. a covering or hood; *chhatri-dár*, covered, hooded. *s*

چھٹاپا *chhuṭápá*, m. smallness. *h*

چہچہہ *chahchaha*, m. warbling. *h*

چہرہ *chihra*, m. the face. *p*

چھوٹا *chhoṭá*, little, small. *h*

چھوٹنا *chhúṭná*, n. to escape. *h*

چھور *chhor*, m. end, extremity. *h*

چھوڑنا *chhoṛná*, a. to release, leave, let go. *h*

چھوکرا *chhokará*, m. a boy, *h*

چھید *chhed*, m. a hole, an opening. *s*

چیتا *chitá*, m. a leopard. *s*

چیز *chiz*, f. a thing. *p*

چینا *chainá*, m. a kind of corn. *s*. *chená*, millet. *h*

ح

حاجب *ḥájib*, m. an usher. *a*

حاجت *ḥájat*, need, want. *a*

حاصل *ḥásil*, m. produce, result, purport, profit, revenue; *ḥásil-i-kalám*, in fine, in short; *ḥásil-h.*, to be obtained; *ḥásil-k.*, to obtain. *a*

حاضر *ḥázir*, a. present, willing; *ḥázir-jawábi*, ready wit. *a*

حاکم *ḥákim*, m. a ruler. *a*

حال *ḥál*, m. state, condition, business, affair; present time. *a*

حالت *ḥálat*, f. state, condition. *a*

حبشي *ḥabshi*, m: Abyssinian, Caffre. *a*

حجتي *ḥujjati*, cavilling, arguing the point. *a*

حد *ḥadd*, extreme, extremely. *a*

حرص *ḥirṣ*, avidity, greediness. *a*

حرکت *ḥarakat*, f. proceeding, conduct. *a*

حریف *ḥarif*, an opponent (in play), a rival, an associate. *a*

حسب الحکم *ḥasbu-l-ḥukm*, according to command. *a*

حسد *ḥasad*, f. envy, malice; emulation, ambition. *a*

حصہ *ḥiṣṣa*, m. share, lot, portion, division. *a*

حضر *ḥaẓr*, m. rest, repose. *a*

حضرت *ḥaẓrat*, your *or* his majesty, your *or* his excellency, etc. *a*

حضور *ḥuẓúr*, m. presence, appearance; a regal court; his majesty. *a*

حق *ḥaḳḳ*, just, true; the Deity; right, justice; lot. *ḥaḳḳ-bini*, perception of right. *a*

حقارت *ḥiḳárat*, f. contempt, disgrace, baseness. *a*

حقیقت *ḥaḳíḳat*, f. truth, a true statement, an account.

حکایت *ḥikáyat*, f. a history, tale, narration. *a*

حکم *ḥukm*, m. order, decree. *a*

حکمت *ḥikmat*, f. wisdom, knowledge, skill, contrivance. *a*

حکومت *ḥukúmat*, f. reign, rule. *a*

حکیم *ḥakim*, m. a sage, a philosopher, a physician. *a*

حلوائي *ḥalwá,i*, m. a confectioner. *a*

حواس *ḥawáss*, (pl.), senses. *a*

حوالي *ḥawále-k.* to give in charge, to consign. *a*

حیات *ḥayát*, life. *a*

حیران *ḥairán*, confounded, perplexed. *a*

حیرت *ḥairat*, f. confusion. *a*

حیف *ḥaif*, (interj.) ah! alas! m. iniquity, a pity; *ḥaif-k.* or *-kháná*, to sigh, to express one's sorrow. *a*

حیلہ *ḥila*, m. artifice, ruse. *a*

حیوان *ḥaiwán*, m. animal. *a*

خ

خاص *khâṣṣ*, select, peculiar. *a*

خاطر *khâṭir*, f. the heart, mind; *khâṭir khwâh*, cheerfully, heartily; *khâṭir jam'*, with heart at ease, contented. *a*

خاک *khâk*, f. earth, dust; *khâk-h.* to be destroyed. *p*

خالص *khâliṣ*, pure. *a*

خالي *khâlí*, bare, empty. *a*

خان *khân*, a lord, a grandee; *khân-daurân* (p. 29), a man's name; *khân-khânân*, a man's name. a

خانه *khâna*, m. house, place; (much used in composition, as *bâwarchi-khâna*, a cook-house or kitchen.) *p*

خبر *khabar*, f. news, information, report, notice; *khabar-dár*, careful, attentive; *khabar-gírí*, taking care of. *a*

خچر *khachchar*, m. a mule. p.

خدا *khudá*, m. God; *khudá-shinás*, God-knowing. *p*

خداوند *khudáwand*, master, your majesty, your worship, etc. *p*

خدمت *khidmat*, f. presence, service, duty; *khidmat-gár*, an attendant, a servant. *a*

خراب *kharáb*, bad, depraved, ruined, depopulated. *a*

خرابي *kharábí*, f. ruin, destruction. *a*

خرچ *kharch*, m. expenditure. *p*

خريد کرنا *kharíd-k.* a. to purchase. *h p*

خس *khas*, m. grass, straw. *p*

خصوص *khuṣúṣ*, especially. *a*

خط *khatt*, m. a letter; a line; moustaches, beard. *a*

خطا *khaṭá*, defect, error, missing, deficient. *a*

خفا *khafá*, angry. *p*

خفگي *khafagí*, f. displeasure, anger. *p*

خفيف *khafíf*, vilified; *khafíf-h.* to feel one's self affronted. *a*

خلاصه *khulâṣa*, essence, the upshot or finale; the moral (of a tale, etc.) *a*

خلائق *khaláik*, people, mankind. *a*

خلق *khalk*, m. people, the world, creation. *a*

خلقت *khilkat*, f. people. *a*

خو *kho*, f. disposition. *p*

خواب *khwâb*, m. sleep. *p*

خوب *khúb*, good, excellent, well; *khúb-súrat* (adj.), beautiful, well-favoured. *p*

خوبي *khúbí*, f. beauty; comfort; good deed, virtue. *p*

خوش *khush*, pleased, cheerful; elegant; *khush-ánâ*, to be agreeable; *khush-áyand*, comely, elegant; *khush-uslúb* or *khush-daul*, well-proportioned, elegant. *p*

خوش خبري *khush-khabrí*, f. good news, pleasing tidings. *p*

خوش طبعي *khush-ṭab'í*, f. pleasantry, mirth. *p*

خوشه *khosha*, m. a cluster of grapes, etc. *p*

خوشي *khushi*, f. delight, pleasure. *p*

خوف *khauf*, m. fear; *khauf-k.* or *-kháná*, to fear. *a*

خوني *khúni*, a murderer; sanguinary. *p*

خيال *khiyál*, m. thought, consideration; phantom, vision; *khiyál-k.* to fancy; *khiyál-rakhná*, to keep in mind. *a*

خيانت *khiyánat*, f. perfidy, treachery, embezzlement. *a*

خير *khair*, good, best, well; m. goodness; health; *khair-khwáh*, well-wisher. *a*

د

داخل هونا *dákhil-h.*, n. to enter, to arrive. *h a*

داد *dád*, justice. *p*

دارو *dárú*, f. medicine. *p*

داغ *dágh*, spot, stigma. *p*

دام *dám*, m. a snare. *p*

دامن *dáman*, m. skirt. *p*

دان *dán*, m. alms, charity. *s*

دانا *dáná*, wise, learned; a sage. *p*

داناي *dáná,i*, f. wisdom. *p*

دانت *dánt*, m. tooth. *s*

دانس *dánish*, f. knowledge, science, wisdom. *p*

دانشمند *dánishmand*, wise, a learned man. *p*

دانو *dánw*, m. time. *p*

دانه *dána*, m. grain, seed; speck. *p*

دبانا *dabáná*, a. to press down. *h*

دبلا *dublá*, thin, lean, poor. *s*

دبنا *dabná*, to be pressed. *h*

دخل *dakhl*, m. entrance, intrusion; possibility. *a*

در *dar*, (prep.) in; (used in comp. as *dar-guzarná*, to pass away.) *p*

دراز *daráz*, long; *daráz-k.*, to stretch out. *p*

دربار *darbár*, m. the court of a king or prince. *p*

درباري *darbárí*, m. a courtier. *p*

در پيش هونا *dar pesh honá*, n. to occur, to await. *p*

درخت *darakht*, m. a tree, a stalk. *p*

درخواست *darkhwást*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردري *daridrí*, poor, miserable. *s*

درکار *darkár*, useful, requisite. *p*

درگاه *dargáh*, f. a regal court. *p*

درم *diram*, m. money; a coin about sixpence in value. *p*

درميان *dar-miyán*, in the midst; between. *p*

درند *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwáza*, m. door, gateway. *p*

دروغ *darogh*, m. a lie. *p*

درويش *darwesh*, m. a dervise, a beggar. *p*

دريا *daryá*, m. the sea, a river. *p*

دریافت کرنا *daryáft-k.*, a. to conceive, understand. *h p*

دس *das* (or *dash*), ten. *s*

دست *dást*, m. the hand; *dast-bardár-h.*, to forbear, to desist. *p*

دسترخوان *dastar-khwán*, m. the cloth on which orientals eat. *p*

دشمن *dushman*, m. an enemy. *p*

دشمني *dushmaní*, f. enmity. *p*

دشنام *dushnám*, f. abuse. *s p*

دعا *du'á*, f. benediction, prayer, wish. *a*

دعوت *da'wat*, f. entertainment, banquet. *a*

دکھ *dukh*, m. pain, labour; *dukhí*, grieved, afflicted. *s*

دکھانا *dikhánā* and *dikhláná*, a. to shew, to point out. *s*

دل *dil*, m. heart, mind, soul; *dil-pasand*, pleasing, agreeable. *p*

دلانا *diláná*, a. to cause to give. *s*

دلتي *du-lattí*, f. a kick with the two hind legs. *h*

دل جمعي *dil-jam'-í*, f. ease of mind. *p*

دلیل *dalíl*, f. argument, proof. *a*

دم *dam*, m. breath, life. *p*

دم *dum*, f. tail, end. *p*

دن *din*, m. a day, *s*

دنیا *dunyá*, f. the world; people. *a*

دو *do*, a. two. *p*

دوا *dawá*, f. medicine; a remedy. *a*

دوار *dwár*, m. a door, a gate. *s*

دودھ *dúdh*, m. milk. *s*

دور *dúr*, f. distance; distant; *dúr-andesh*, far-sighted, wise; *dúr-andeshí*, prudence, foresight.

دوڑانا *dauráná*, a. to cause to run, to drive. *s*

دوڑنا *daurná*, n. to run. *s*

دوست *dost*, m. a friend, lover; *dost-rakhná*, to hold dear, to love. *p*

دوستي *dostí*, f. affection, friendship. *p*

دوسرا *dúsrá*, the second, other, next. *s*

دوش *dosh*, m. fault, defect. *s*

دوکان *dúkán*, f. a shop. *p*

دولت *daulat*, f. riches, fortune, empire; *daulat-mand*, a. wealthy. *a*

دون *dún*, low, vile, abject; *dún-himmatí*, low-mindedness *a*

دونو or دونوں *dono* or *donoń*, the two, both. *h*

دھرم *dharm*, m. virtue; *dharm-avatár*, incarnation or personification of virtue; sire, your majesty. *s*

دھرنا *dharná*, a. to place, to lay. *s*

دھکا *dhakká*, m. a push, jolt. *h*

دھن *dhan*, m. wealth; *dhaní*, wealthy. *s.*

دھندھلپنا *dhandhalpaná*, m. fraud, trickery. *h*

دھؤاں *dhú,áń*, m. smoke. *s*

دھوبي *dhobí*, a washerman; *dhobin*, a washerwoman. *h*

دھوم *dhúm*, f. noise, tumult. *h*

دھونا *dhona*, a. to wash; *dho-dháná*, to wash thoroughly. *s*

دهيان *dhyán*, m. mind, thought. *s*

ديانت *diyánat*, f. conscience, honesty, piety; *diyánat-dár*, honest, just. *a*

ديبي *daibí*, f. fate, by chance. *s*

ديدار *dídár*, viewing, seeing. *p*

ديده *dída*, m. the eye. *p*

دير *der*, f. a long time, late. *p*

ديس *des*, m. country, region. *s*

ديكهنا *dekhná*, a. to see, experience. *s*

دينا *dená*, a. to give, grant. *s*

دينار *dínár*, m. the name of a coin, a ducat. *a*.

ديندار *díndár*, faithful, true. *p*

ديوار *díwár*, f. a wall. *p*

ديوان *díwán*, m. a hall of audience. *p*

ڈ

ڈاڑھ *ḍárh*, f. a tooth. *h*

ڈاڑھي *ḍárhí*, f. the beard. *s*

ڈالنا *ḍálná*, a. to throw down, to pour out, to rush forth; *ḍál-d.*, a. to throw away. *h.*

ڈانڈ *ḍánḍ*, m. retaliation; an oar; a stick; *ḍánḍ-l.*, to take revenge. *s*

ڈبانا *ḍubáná*, a. to cause to sink. *h*

ڈبکي *ḍubkí*, f. a dip, dive; *ḍubkí-márná*, to bathe. *h.*

ڈر *ḍar*, m. fear. *s*

ڈرنا *ḍarná*, n. to fear. *s*

ڈريا لينا *ḍuriyá-l.*, to lead by the bridle. *h*

ڈلوانا *ḍalwáná*, a. to cause to be thrown, placed. *h*

ڈوبنا *ḍúbná*, to sink, to be drowned. *h*

ڈولي *ḍolí*, a plain kind of litter or sedan. *h*

ڈونڈي *ḍonḍí*, f. a proclamation. *h*

ڈهانپنا *ḍhámpná*, a. to cover up, conceal. *h*

ڈهانچا *ḍhánchá*, m. a frame, framework. *h*

ڈهب *ḍhab*, m. mode, manner. *h*

ڈهول *ḍhol*, m. a drum; *ḍholak*, a little drum. *h*

ڈهونڈهنا *ḍhúnḍhná*, a. to seek, to search for. *s*

ڈهير *ḍher*, m. a heap. *h*

ڈيرا *ḍerá*, m. a dwelling, a tent; (adj.) squint-eyed. *h*

ڈيل *ḍíl*, m. stature; *ḍíl-ḍaul*, size and shape; *ḍel*, a clod. *h*

ذ

ذره *zarra*, m. an atom, a little; the least bit. *a*

ذکر *zikr*, m. remembrance; *zikr-k.*, to mention, to praise. *a*

ر

رات *rát*, f. night. *s*

راجا *rájá* or راجه *rája*, a king. *s*

راجمندر *ráj-mandir*, m. a palace. *s*

راز *rás*, m. a secret, a mystery. *p*

راست *rást*, right, true; *rást-go,i*, speaking truth, veracity. *p*

راکهنا *rákhná*, to keep, stop. *s*

رام چیرا *rám-cherá*, a name frequently given to slaves. *s*

راحت *ráḥat*, f. quiet, ease. *a*

راہ *ráh*, f. road, way. *p*

راي *rá,e*, f. sense, opinion. *a*

رتبہ *rutba*, m. rank, dignity. *a*

رتھ *rath*, m. f. a chariot (four-wheeled). *s*

رتی *ratí*, f. a weight of about eight barley-corns. *s*

رخصت *rukẖṣat*, f. leave, discharge, *rukẖṣat-h.*, to depart. *a*

رخنا *raḳẖná*, m. rent, hole. *p*

رسا *rassá*, m. a rope. *h*

رسانا *risáná*, n. to be enraged. *h*

رستہ *rasta*, m. a road, way, mode. *p*

رسوا *ruswá*, exposed, disgraced. *p*

رسوائي *ruswá,i*, f. ignominy, disgrace. *p*

رسي *rassí*, f. a string, cord. *p*

رشک *rashk*, m. envy, jealousy *p*

رضا *riẓá*, f. favour. *a*

رعیا *ra'ɨyyat*, f. subjects, people. *a*

رغبت *raghbat*, f. desire, liking. *a*

رفیق *rafík*, m. a friend, ally. *a*

رقعہ *ruḳ'a*, m. a letter, note. *a*

رکابدار *rikáb-dár*, m. a stirrup-holder, groom. *a p*

رکھنا *rakhná*, a. to place, possess, save; *rakh-d.*, to put down, to place; *rakh-l.*, to establish. *s*

رکھوانا *rakhwáná*, a. to cause to be placed, or put. *s*

رنج *ranj*, pain, grief. *p*

رنجیدہ *ranjída*, annoyed, vexed. *p*

رنڈي *randí*, a woman. *h*

رنگ *rang*, m. colour; pleasure. *p*

رنگین *rangín*, coloured, gaudy. *p*

رو *rú*, m. face, surface. *p*

روبرو *rú-ba-rú*, in the presence of; face to face, before. *p*

روپا *rúpá*, m. silver. *s*

روپیہ *rúpiya*, m. a rupee. *s*

روٹي *roṭí*, f. bread, a loaf. *s*

روح *rúḥ*, f. soul, spirit. *a*

روز *roz*, m. a day. *p*

روس *ros*, m. anger; *ros-k.*, to feel wroth. *s*

روشن *roshan*, clear, illumined. *p*

روشني *roshní*, light, brightness. *p*

رونا *roṅá*, n. to weep; m. lamentation, grief. *s*

رہزني *rahzaní*, f. robbery, plunder. *p*

رہس *rahas*, m. witticism. *s*

رہنا *rahná*, n. to stay, be, live, continue; *rahne-wálá*, an inhabitant. *h*

رہوار *rahwár*, swift; (lit., fit for the road.) *p*

ریت *ret*, f. sand, filings; *rít*, custom. *h*

ریتي *rítí*, f. custom, habit. *s*

ریجھنا *rijhná*, n. to be pleased, satisfied. *s*

ز

زادہ *záda*, m. a son, child; (used in composition, as *sháh-záda*, a king's son, a prince.) *p*

زبان *zabán*, f. the tongue, language, dialect; *zabán-i rekhta*, the Urdú or mixed Hindústání. *p*

زبردستي *zabar-dasti*, f. tyranny, oppression. *p*

زر *zar*, m. gold, wealth, money. *p*

زمين *zamín*, ground, a field. *p*

زناني *zanáni*, belonging to women. *p*

زنبور *zambúr*, m. a bee. *p*

زندگي *zindagi*, زندگاني *zindagáni* } f. life, existence. *p*

زنگ *zang*, m. a small bell. *p*

زور *zor*, m. force, strength. *p*

زورآور *zoráwar*, powerful, strong. *p*

زهر *zahr*, m. venom, *p*

زیادہ *ziyáda*, m. addition, additional; (adv.) more; *ziyáda-k.* to increase. *a*

زیان *ziyán*, m. loss, damage. *p*

زیر *zer*, under, beneath. *p*

زیست *zist*, life. *p*

س

سا *sá* (*se*, *si*), a termination added to substantives or adjectives to denote similitude or intensiveness. *h*

سابق *sábik*, formerly. *a*

ساتھ *sáth*, (prep.) with. *s*

ساتھي *sáthi*, m. a companion. *s*

سادہ *sáda*, plain, unadorned. *p*

سارا *sárá*, all, the whole. *s*

ساڑھا *sáṛhá*, with a half added. *s*

ساز *sáz*, m. furniture, harness, etc. *p*

ساس *sás*, f. a mother-in-law. *s*

ساق *sák*, f. the leg, thigh.

سال *sál*, m. a year. *p*

سامھني *sámhne*, (prep.) in front of. *s*

ساونگي *sá,úngi*, f. a support for the pole of a chariot. *h*

ساہوکار *sáhúkár*, m. a great merchant. *s*

سایس *sá,is* m. a groom. *p*

سایہ *sáya*, m. shadow, protection. *p*

سب *sab*, all, every, the whole. *s*

سبب *sabab*, m. cause, reason, motive; (prep.) on account of. *a*

سبق *sabak*, m. a task, lesson. *a*

سبک *subuk*, light, not heavy; *subuk-bár*, lightly burdened. *p*

سبھاو *subháv*, m. nature, disposition. *s*

سپرد کرنا *supurd-k.* a- to give in charge, to consign. *p*

ستري *stri*, a woman. *s*

سجوانا *sajwáná*, a. to cause to be fitted, prepared. *s*

سچ *sach* or سچا *sachchá*, m. truth, true. *s*

سخت *sakht*, hard, severe; very. *p*

سخي *sakhi*, generous. liberal. *a*

سدا *sadá*, always, *s*

سڈول *sudaul*, well-shaped, graceful. *h*

سر *sar*, head; *sar-anjám*, m. livelihood, success; *sar-anjám-h.* to succeed. *p*

سر *sir*, m. the head, the top. *s*

سراھنا *saráhná*, a. to praise, extol. *h*

سراي *saráe*, f. a caravansary, house. *p*

سردار *sardár*, m. chief, ruler. *p*

سردي *sardí*, f. coldness, cold weather. *p*

سرزمين *sar-zamín*, f. empire, region. *p*

سركار *sarkár*, f. court, mansion. *p*

سرور *surúr*, f. joy. *a*

سزا *sazá*, f. punishment. *p*

سست *sust*, lazy, idle. *p*

سستي *sustí*, f. laziness, dilatoriness. *p*

سعادت *sa'ádat*, f. felicity; *sa'ádat-mandí*, gratitude, felicity. *a*

سفر *safar*, a journey, voyage. *p*

سفيد *sufed*, *sufaid*, white. *p*

سكنا *sakná*, n. to be able. *s*

سكندر *Sikandar*, m. Alexander. *p*

سكها *sikhá* (*sikshá*), a lecture. *s*

سكهانا *sikhánа*, / سكهلانا *sikhlánа*, } a. to teach. s.

سكهپال *sukh-pál*, m. a kind of sedan. *s*

سكهك *sikhak* (*sikshak*), a teacher, preacher. *s*

سلام *salám*, salutation; hail! *a*

سلامت *salámat*, f. safety, safely. *a*

سلطان *sulṭán*, m. a sovereign; Ar. pl. *salátiṉ*, sovereigns. *a*

سلوك *sulúk*, f. behaviour, treatment. *a*

سليقه *saliḳa*, m. skill, taste. *a*

سليمان *Sulaimán*, Solomon. *a*

سم *samm*, m. poison. *a*

سماچار *samáchár*, m. news, tidings. *s*

سمان *samán*, like, similar. *s*

سمت *samt* or *simt*, f. a way, path; point of the compass. *a*

سمجه *samajh*, f. comprehension. *s*

سمجهنا *samajhná*, a. to comprehend, understand. *s*

سمرن *smaran*, m. remembrance, recollection. *h*

سمندر *samuṉdar*, m. the sea, the wide ocean. *s*

سمي *samay*, m. time, season. *s*

سنانا *sunáná*, a. to cause to hear. *s*

سنپت *sampat*, f. wealth. *s*

سنديسا *sandesá*, m. a message. *s*

سنسار *saṉsár*, the world. *s*

سنگوٹي *singauṭí*, f. an ornament of gold, etc., on the horn of a bullock. *s*

سننا *sunná*, a. to hear. *s*

سو *so*, correlat. pron. that very, that same; *sau*, a hundred. *h*

سوا *siwá*, except, besides. *a*

سوار *sawár*, a rider, one mounted or riding; embarked. *p*

سواري *sawárí*, f. riding; equipage. *p*

سوال *sawál*, m. request, begging, petition. *a*

سوامي *swámi*, m. master, husband. *a*

سواي *siwáe*, same as *siwá*. *a*

سوچ *soch*, thought. *s*

سوچنا *sochná*, to consider, reflect. *s*

سودا *saudá*, m. a bargain, purchase. *p*

سوداگر *saudágar*, m. a merchant. *p*

سوداگري *saudágarí*, f. merchandize, trade. *p*

سوڈول *sú-ḍaul*, elegant, well-shaped. *s*

سوراخ *súráḵh*, m. a hole, cavity. *p*

سورج *súraj*, m. the sun. *s*

سورداس *Súrdás*, name of a poet. *h*

سومپنا *saumpná*, a. to deliver over, consign. Also سونپنا *saunpná*. *s*

سونا *soná*, m. gold; *súná*, void, empty. *s*

سونا *soná*, n. to sleep, to die. *s*

سونٹا *sonṭá*, m. a pestle. *h*

سونہین *soṅhiṅ*, in front. *h*

سہارا *sahárá*, m. aid, assistance. *s*

سہج *sahaj*, ease, facility. *s*

سہسر *sahasra*, a thousand. *s*

سہی *sahí*, sure, certain. *s*

سیاست *siyásat*, f. punishment. *a*

سیانا *siyáná*, wise, intelligent. *s*

سیاہ *siyáh*, black; unfortunate. *p*

سیدھا *sídhá*, straight, opposite. *s*

سیر *sair*, f. a walk, perambulation. *a*

سیر *ser*, a certain weight, nearly two pounds. *h*

سیکڑون *saikṛoṅ*, hundred, *h*.

سیکھنا *sikhná*, a. to learn. *s*

سینکنا *senkná*, a. to parch, to warm one's self. *h*

سینگ *sing*, m. a horn. *s*

ش

شاخ *sháḵh*, a branch; horn. *p*

شادمانی *shádmání*, f. joy, gladness, *p*

شامت *shámat*, f. spot, blemish. *a*

شامل *shámil*, comprehensive; extending to. *a*

شاہ *sháh*, m. a king, prince; *sháh-záda*, a royal son, a prince. *p*

شاہجہان *sháhjahán*, name of one of the Emperors of Delhí.

شاید *sháyad*, possibly, probably, perhaps. *p*

شبد *shabd*, m. a voice, sound. *s*

شبیہ *shabíh*, f. a picture, likeness. *a*

شتابی *shitábí*, f. quickness, haste; quickly. *p*

شتر *shutur*, m. a camel. *p*

شجاعت *shujá'at*, f. bravery. *a*

شخص *shaḵhṣ*, m. a person, individual. *a*

شدت *shiddat*, f. violence, force; adversity, affliction. *a*

شراب *sharáb*, f. wine. *a*

شرط *shart*, f. condition, stipulation, wager. *a*

شرم *sharm*, f. bashfulness, modesty, shame; *sharm-ánd*, n. to feel ashamed. *p*

شرمندگی *sharmandagí*, f. bashfulness, shame. *p*

شرمندہ *sharmanda* or *sharminda* ashamed, abashed. *p*

شروع *shurú'*, f. beginning, commencement. *a*

شریر *sharír*, vicious, wicked. *a*

شفقت *shafaḳat*, f. kindness, affection. *a*

شکار *shikár*, m. hunting, prey; *shikár-gáh*, f. hunting-field. *p*

شکاری *shikárí*, relating to hunting; m. a fowler, hunter. *p*

شکر *shukr*, m. thanks, gratitude. *a*

شکل *shakl*, f. shape, figure. *a*

شکم *shikam*, m. the belly; *shikam-parwar*, a pamperer of his belly. *p*

شور *shor*, m. cry, noise, disturbance. *p*

شوق *shauḳ*, m. desire, love. *a*

شوقين *shauḳín*, desirous; amateur fanciers. *a*

شهد *shahd*, m. honey. *p*

شهر *shahr*, m. a city. *p*

شهزادہ *shahzáda*, a prince; *shahzádi*, a princess. *p*

شير *sher*, m. a tiger, a lion. *p*

شيرني *sherni*, f. a tigress. *p*

شيريني *shírini*, f. sweetness; eloquence. *p*

شيگر *shígra*, quickly. *s*

ص

صاحب *ṣáḥib*, m. a lord, master; companion; possessed of, as, *ṣáḥib-kẖána*, the master of the house; *ṣáḥib-i 'iṣmat*, possessed of chastity. *a*

صاف *ṣáf*, clean, clear, candid. *a*

صبح *ṣubḥ*, f. morning, dawn. *a*

صبر *ṣabr*, f. patience, endurance. *a*

صحبت *ṣuḥbat*, f. society. *a*

صراف *ṣarráf*, m. a banker, a money-changer. *a*

صرف *ṣarf*, expenditure; *ṣarf-k.*, to spend. *a*

صرف *ṣirf*, merely, only. *a*

صفاي *ṣafá,i*, purity, beauty. *a*

صفت *ṣifat*, f. praise, quality. *a*

صفحہ *ṣafḥa*, face, surface. *a*

صلاح *ṣaláḥ*, f. counsel, advice. *a*

صلاحًا *ṣaláḥaṉ*, peaceably, advisably, by way of advice. *a*

صندوق *ṣandúḳ*, m. f. a box, a trunk. *a*

صواب *ṣawáb*, m, rectitude, a virtuous action; success. *a*

صورت *ṣúrat*, f. form, face. *a*

صياد *ṣaiyád*, a hunter. *a*

صيد *ṣaid*, f. game, hunting, chase. *a*

ض

ضرور *ẓarúr* or *ẓurúr*, necessary, expedient. *a*

ضعيف *ẓa'íf*, frail, bedridden. *a*

ضيافت *ẓiyáfat*, f. entertainment. *a*

ط

طاق *ṭáḳ*, m. a shelf, a recess. *a*

طاقت *ṭáḳat*, f, power, endurance. *a*

طالع *ṭáli'*, fortune; star. *a*

طبع *ṭab'*, m. constitution, nature. *a*

طبيب *ṭabíb*, m. a physician, doctor. *a*

طرح *ṭaraḥ*, f. manner, mode. *a*

طرز *ṭarz*, m. make, shape. *a*

طرف *ṭaraf*, f. side, direction; extremity. *a*

طريق *ṭaríḳ*, f. way, path. *a*

طريقہ *ṭaríḳa*, m. way, rule of life. *a*

طشت *ṭasht*, m. a basin. *p*

طعام *ṭa'ám*, m. food, victuals. *a*

طعمہ *ṭu'ma*, m. food, bait.

طفلي *ṭifli*, f. infancy. *a*

طلب *ṭalab*, f. search; demand, summoning; pay; *ṭalab-k.*, to seek for, to send for. *a*

طمع *ṭam'*, f. avarice, greediness. *a*

طور *ṭaur*, m. mode, manner. *a*

طوطي *ṭúṭí*, f. a parrot. *p*

طوفان *ṭúfán*, m. a storm of wind and rain. *a*

طول *ṭúl*, m. length. *a*

طويله *ṭawíla*, m. a tether, footband; *ṭawela*, a stable, stall. *a*

ظ

ظاهر كرنا *ẓáhir-k.*, a. to manifest, display. *a h*

ظالم *ẓálim*, an oppressor, a tyrant. *a*

ظلم *ẓulm*, m. injustice, violence; *ẓulm-gudáz*, a melter of injustice, a crusher of oppression. *a*

ع

عاجز *'ájiz*, weak, helpless. *a*

عاجزي *'ájizí*, f. weakness, helplessness. *a*

عاقل *'ákil*, wise, a sage. *a*

عالم *'álam*, m. the world, universe; *'álam-panáh*, the asylum of the universe, his majesty. *a*

عالم *'álim*, a. learned, knowing. *a*

عبارت *'ibárat*, f. term, expression. *a*

عجائب *'ajá,ib*, m. wonders, curiosities. *a*

عجب *'ajab*, m. wonder, admiration; a. wonderful. rare. *a*

عجوبه *'ajúba*, a. wonderful, a strange thing. *a*

عدالت *'adálat*, f. justice. *a*

عدم *'adam*, non-existence. *a*

عذر *'uẓr*, m. excuse. *a*

عرض *'arẓ*, f. representation; a petition, request. *a*

عزيز *'azíz*, precious, eminent, dear; (used substantively, like 'mon cher,' 'my dear friend.') *a*

عشرت *'ishrat*, enjoyment. *a*

عشق *'ishḳ*, m. love. *a*

عصا *'aṣá*, m. a stick. *a*

عطار *'aṭṭár*, m. a perfumer, druggist. *a*

عقل *'aḳl*, f. wisdom, opinion. *a*

عقلمند *'aḳlmand*, a. wise. *a*

علاج *'iláj*, m. cure, remedy. *a*

علاقه *'aláḳa* (or *'iláḳa*), m. connection. *a*

علاوه *'aláwa*, moreover, *a*

علم *'ilm*, m. science, knowledge; *'ilm-i-nujúm*, astrology.

علي *'alá*, upon, after; *'alá ház-al kiyás*, in like manner. *a*

عليحده *'alaiḥida*, distinct, peculiar. *a*

عمده *'umda*, noble, fine. *a*

عمر *'umr*, f. age, life, lifetime. *a*

عمل *'amal*, m. action, practice, conduct. *a*

عنايب *'ináyat*, f. favour, gift. *a*

عوام الناس *'awám-unnás*, m. the common people. *a*

عورت *'aurat*, f. a woman, a wife; (Arab. plur.) *'aurát*. *a*

عوض *'iwaz*, m. return, substitute. *a*

عيادت *'iyádat*, f. visiting the sick. *a*

عيار *'aiyár*, cunning; a knave. *a*

عيش *'aish*, m. pleasure, delight. *a*

عين *'ain*, m. the eye, essence, the very (thing, etc.). *a*

غ

غار *ghár*, m. a pit, cavern, hole. *a*
غافل *gháfil*, careless, negligent. *a*
عائب *ghá,ib*, missing. *a*
غزا *gharra*, impudence. *a*
غرض *gharaz*, f. design, view; (ad.) in short, in fine. *a*
غريب *gharib*, poor; a stranger. *a*
غربا *ghurabá*, the poor; pl. of *gharib*. *a*
غزنوي *ghaznavi*, a. residing at Ghazna. *p*
غفلت *ghaflat*, f. carelessness; moral torpor. *a*
غلاف *ghiláf*, m. a covering. *p*
غلام *ghulám*, m. slave. *a*
غم *gham*, m. grief, sorrow. *a*
غيب *ghaib*, the invisible world. *a*
غير *ghair*, other, different. *a*
غيرت *ghairat*, f. jealousy. *a*

ف

فائدہ *fá,ida*, m. profit, gain; *fá,ida-mand-h.*, to benefit. *a*
فائق *fá,ik*, superior, excelling. *a*
فجر *fajr*, f. morning, dawn of day; early. *a*
فدوي *fidwi*, devoted, loyal subject or slave. *a*
فراغت *farághat*, f. comfort, leisure. *a*
فراموش كرنا *farámosh-k.* to forget. *p h*
فرزند *farzand*, m. a son, boy. *p*
فرصت *furṣat*, f. opportunity. *a*
فرض *farẓ-k.* to grant, assume. *a*
فرمانا *farmáná*, a. to order, say, speak. *p*
فرياد *faryád*, f. complaint. *p*
فريادي *faryádí*, a. complainant, plaintiff. *p*
فريب *fareb*, fraud, a trick. *p*
فساد *fasád*, m. depravity, violence. *a*
فصل *faṣl*, f. time, season, harvest. *a*
فضل *faẓl*, bounty, munificence. *a*
فقط *faḳaṭ*, merely, only, no more. *a*
فقير *faḳír*, m. a beggar, dervise; poor, indigent. *a*
فكر *fikr*, m. f. thought, reflection. *a*
فلانا *fuláná* or *fulána*, a certain one. *a*
فوج *fauj*, f. army, a multitude. *a*
فورًا *fauraṇ*, quickly, instantly. *a*
في *fí*, in (used in Ar. phrases, as, *fi,l-wáḳí*, in truth; *fi,l-faur*, instantly; *fi,l-ḥaḳíḳat*, of a verity). *a*

ق

قابل *ḳábil*, fit, worthy. *a*
قاضي *ḳáẓí*, m. a judge. *a*
قامت *ḳámat*, f. bulk, height, size. *a*
قانع *káni'*, contented, frugal. *a*
قبضہ *ḳabẓa*, m. grasp, possession. *a*
قبول *ḳabúl*, m. consent; *ḳabúl-k.*, to agree, accept. *a*
قتل *ḳatl*, m. slaughter, killing. *a*
قد *ḳadd*, m. stature, size. *a*
قدر *ḳadr*, f. worth, price. *a*

قدم *ḳadam*, m. foot, footstep. *a*

قديم *ḳadím*, ancient, old. *a*

قرار *ḳarár*, confirmation, rest. *a*

قرض *ḳarz̤*, m. a loan; *ḳarz̤ daná*, to lend. *a*

قسم *ḳasam*, f. an oath; *ḳism*, kind, species. *a*

قصور *ḳuṣúr*, m. want, fault. *a*

قصہ *ḳiṣṣa*, m. a story. *a*

قضا *ḳaẓá*, m. decree. *a*

قضاق *ḳazzák*, m. a robber; (hence Cossack).

قضاکار *ḳaẓákár*, by chance. *a p*

قضیہ *ḳaẓiya*, m. a quarrel. *a*

قطرہ *ḳaṭra*, m. a drop. *a*

قلعہ *ḳil'a*, m. a fort, palace. *a*

قناعت *ḳiná'at*, f. contentment. *a*

قول *ḳaul*, m. a statement, a word. *a*

قیامت *ḳiyámat*, f. the general resurrection; calamity. *a*

قید *ḳaid*, f. fetter, imprisonment. *a*

قیمت *ḳimat*, f. price, value. *a*

ک

کاتب *kátib*, m. a writer. *a*

کاٹنا *káṭná*, a. to cut. *s*

کار *kár*, m. use, business, service, work, deed. *p*

کار چوبی *kár-chobí*, embroidered cloth. *p*

کاریگر *kárigar*, skilful; a cunning workman.

کاغذ *kágẖaz̤*, m. paper, a scrap of paper. *p*

کافر *káfir*, m. infidel. *a*

کال *kál*, m. time. *s*

کام *kám*, m. business, action, use; desire; *kám ánd*, to be useful, of service. *s p*

کامراني *kámráni*, f. happiness. *p*

کان *kán*, m. the ear. *s*

کانپنا *kámpná*, m. to tremble, to shiver. *s*

کاندھا *kándhá*, m. the shoulder. *s*

کانکھ *kánkh*, the armpit. *h*

کانھکوبج *káṅhkúbja*, the city of Kanoj. *s*

کایتھ *káyath*, m. name of a caste of Hindús; a scribe, a copyist. *s*

کب *kab*, when? *s*

کبي *kabí*, m. a poet. *s*

کبھو *kabhú*, ever, some time or other; *kabhú-kabhú*, occasionally; کبھي *kabhí*, same as *kabhú*. *s*

کپڑا *kapṛá*, m. cloth, clothes. *s*

کپوت *kapút*, unfilial. *s*

کتا *kuttá*, m. a dog. *s*

کتاب *kitáb*, f. a book, writing. *a*

کتنا *kitná*, how much? how many? *s*

کتوال *kutwál*, an officer of police. *s*

کٹوري *kaṭorí*, f. a small metal cup. *h*

کچھ *kuchh*, any, some, something, a little; *kachhu*, any, the least. *h*

کچھوا *kachchhú'á*, m. a tortoise. *s*

کراي لينا *kiráe lena* or *kiráe mangwáná*, to get on hire, to borrow. *h*

کرشن *Krishn*, the god Krishna. *s*

کرنا *karná*, a. to do, to place. *s*

کرودھ *krodh*, angry, wroth. *s*

کس *kis*, inflection of *kaun*, who? frequently joined to the following word, as *kis-tarah*, how? *kis-wáste* or *-liye*, why? *h*

کسان *kisán*, m. a peasant, farmer. *h*

کسبي *kasbí*, a prostitute, courtesan. *a*

کسنا *kasná*, a. to draw, cover. *h*

کسي or کسو *kisí* or *kisú*, inflection of *ko,í* or *kuchh*, some, certain any. *h*

کشت *kisht*, m. f. a sown field. *p*

کشتي *kishtí*, f. a boat, ship. *p*

کل *kal*, to morrow, yesterday. *s*

کلام *kalám*, m. a word, speech. *a*

کلاونت *kaláwant*, m. a minstrel, musician. *h*

کلیجه *kaleja*, m. the liver; courage. *h*

کم *kam*, deficient, less, little, rarely; (used in composition: as *kam-bakht*, ill-starred; a rascal). *p*

کمال *kamál*, m. perfection, excellence; (used adjectively, as: extreme, the utmost, etc.) *a*

کمانا *kamáná*, a. to earn one's living. *h*

کمرا *kamará* (camera), m. a room, chamber. (Port.)

کمینه *kamína*, base, mean fellow. *p*

کناره *kinára*, m. shore, side, limit. *p*

کنجي *kunjí*, f. a key. *s*

کنڈ *kuṇd*, m. a cistern, basin. *s*

کنگال *kangál*, poor, wretched. *h*.

کني *kane*, near, beside. *h*

کوا *kauwá*, m. a crow; *kú,á*, a well, a draw-well, a pit. *s*

کوتاہ *kotáh*, short; *kotáh-k.* to hold back, to refrain. *p*

کوتاهي *kotáhí*, smallness, deficiency. *p*

کوتوال *kotwál*, m. the chief officer of police.

کوٹھري *koṭhrí*, f. a room. *s*

کوچ *kúch*, departure. *p*

کوچه *kúcha*, m. a lane, a street. *p*

کوڑا *koṛá*, m. a whip, a lash; *kúṛá*, rubbish. *h*

کومل *komal*, soft, weak. *s*

کون *kaun*, who? which? what? *h*

کونا *koná*, m. a corner. *s*

کوندي *kúndí*, f. a mortar. *h*

کونسا *kaunsá*, what-like? of what sort? *h*

کوہ *koh*, a mountain. *p*

کوئي *ko,í*, any, some one; (artic.) a or an, a certain (person, etc.). *s*

کہ *ki*, that, thus, as follows: (sometimes a relative, who? which?) *p*

کہا *kahá*, m. bidding, order; *kahá-suní*, f. altercation. *s*

کہال *khál*, f. skin, hide. *s*

کہان *kahán*, where? whither? *h*

کہانا *kháná*, a. to eat, suffer; m. food, dinner. *s*

کہاوت *kaháwat*, f. a byword, a saying. *s*

کھجلانا *khujláná*, a. to tickle, to rub. *s*

کھرہا *kharahá*, m. a hare. *s*

کھڑا *khaṛá*, erect, standing. *h*

کھڑکي *khiṛkí*, f. a window. *h*

کھلنا *khulná*, n. to be opened, to be revealed; to clear up after rain. *s*

کھلانا *khiláná*, a. to give to eat, to feed. *s*

کھل کھلانا *khil-khiláná*, n. to laugh. *h.*

کھلنا *khilṇá*, n. to blow (a flower). *h*

کہنا *kahná*, a. to tell, say, bid, call, affirm. *s*

کھودنا *khodná*, a. to dig. *h*

کھولنا *kholná*, a. to open, untie, let loose. *s*

کھونا *khoná*, a. to lose, to waste. *s*

کھیت *khet*, m. a field. *s*

کھیتي *kheti*, f. husbandry, crop. *s*

کھیل *khel*, m. play, game, sport. *s*

کھیلنا *khelná*, n. to play, to sport. *s*

کہیں *kahiṉ*, somewhere, anywhere, somewhat. *s*

کھینچنا *kheṉchná* or *khaiṉchná*, a. to delineate, draw. *h*

کئي *ka,i* or *ka,e*, some, a few. *h*

کیا *kyá*, (pro.) what? how? why? whether (or not); *kyá khúb*, how glorious! what fun! *s*

کیا *kiyá*, done, a deed; (past part. of *karná*, to do, make.) *s*

کیسا *kaisá*, how? in what manner? of what sort? what like? *h*

کیفیت *kaifiyat*, f. nature, state, condition, pleasure. *a*

کیون *kyúṉ, kyauṉ*, why? how? well? what? *kyúṉ ki*, because; *kyúṉ-kar*, how? *h*

گ

گاڑي *gáṛi*, f. a chariot, cart. *h*

گالي *gáli*, f. abuse. *s*

گانا *gáná*, a. to sing. *s*

گانٹھ *gánṭh*, a knot; *gánṭh-ká púrá*, very rich. *h*

گانو *gáṉw*, m. a village. *s*

گاو *gáw*, f. a cow. *p*

گپ شپ *gap shap*, chit-chat, conversation. *h*

گجراتي *gujaráti*, belonging to Gujerat. *h*

گدھا *gadhá*, m. an ass, (metaph.) a fool. *s*

گدڑیا *gudaṛyá*, a shepherd. *h*

گذارا *guzárá*, m. passing. *p*

گذرانا *guzaránná*, a. to forward. *p*

گذرنا *guzarná*, n. to pass; *dar-guzarná*, to refrain, to forbear. *p*

گر *gur*, m. a preceptor. *s*

گرد *gard*, f. dust (Scottice, 'stour.') *p*

گرد *gird*, (prep.) around. *p*

گرداب *girdáb*, m. a gulph, whirlpool. *p*

گردن *gardan*, f. the neck. *p*

گرفتار *giriftár*, captive. *p*

گرانا *giráná*, a. to cause to fall, to throw down. *h*

گرم *garm*, hot; *garmi*, f. heat, hot season. *p*

گرنا *girná*, n. to fall, to drop down. *h*

گروہ *guroh*, m. a troop, a class. *p*

گڑنا *garṇá*, n. to be buried. *s*

گڑھ *garh*, m. a fortress, palace. *h*

گفتگو *guftgú*, conversation. *p*

گل *gul*, m. a rose; *gul-karná*, to extinguish. *p*

گلا *galá*, m. a flock of sheep, a herd of cattle. *p*. the neck. *h*

گلاب *guláb*, m. a rose. *p*

گله *galla*, m. a flock. *p*

گلي *gali*, f. a lane. *h*

گم *gum*, lost. *p*

گمان کرنا *gumán karná*, a. to imagine, fancy, opine. *p h*

گن *gun*, m. skill; *guni*, skilful. *s*

گناہ *gunáh*, m. fault, crime, sin. *p*

گنتھوانا *gunthwáná*, a. to cause to be fixed (as a string). *s*

گنوار *ganwár*, m. a villager, a peasant. *h*

گواہ *gawáh*, a witness; *gawáhi*, evidence, testimony. *p*

گوپال *Gopál*, one of the names of Krishna. *s*

گور *gor*, m. the grave, tomb. *p*

گوشت *gōsht*, m. flesh. *p*

گوشہ *gosha*, m. a corner. *p*

گوکھ *gokh*, m. a portico. *h*

گول *gol*, or *golsá*, round. *s*

گونگا *gúngá*, mute, dumb. *h*

گویا *goyá*, as if, as one would say. *p*

گھات *ghát*, an ambush. *h*

گھاٹ *ghát*, m. a landing-place. *s*

گھبرانا *ghabráná*, n. to be confused, perplexed. *h*

گھٹا ٹوپ *ghaṭá-ṭop*, m. a canopy, covering. *k*

گھر *ghar*, m. house, dwelling. *s*

گھرانہ *gharána*, m. house, family. *s*

گھڑا *ghará*, m. a jar, pitcher. *s*

گھڑي *ghari*, f. an hour; a watch. *s*

گھسنا *ghisná*, n. to be worn; *ghusná*, to enter. *h*

گھنٹالي *ghanṭáli*, f. a small bell. *s*

گھنگرو *ghungrú*, m. a small bell. *s*

گھوڑا *ghoṛá*, m. a horse. *s*

گھولنا *gholná*, a. to dissolve, to pound. *s*

گھي *ghi*, m. clarified butter. *s*

گیا *gayá*, gone (past part. of *jáná*). *h*

گیل *gail*, f. a road. *h*

گینا *gainá*, m. a small bullock. *h*

گیني *gaini*, f. a small chariot. *h*

گیہون *gehún*, m. wheat. *s*

ل

لات *lát*, f. a kick. *h*

لاٹ *láṭ*, f. trunk of a tree. *h*

لاثاني *lá-ṡáni*, unequalled, unrivalled. *a*

لاج *láj*, m. shame. *s*

لاجواب *lá-jawáb*, silent, silenced. *a*

لاچار *lá-chár*, helpless, destitute. *p*.

لاحاصل *lá-ḥáṡil*, useless, without result. *a*

لادنا *ládná*, a. to load, to embark. *h*

لاڑ کپور *Láṛ Kapúr*, two celebrated minstrels at the court of Akbar. *h*

لازم *lázim*, necessary, urgent. *a*

لاکھ *lákh*, one hundred thousand. *h*

لالا *lálá*, m. master, sir. *h*

لالچ *lálach*, m. avarice, desire. *s*

لالچي *lálchí*, covetous, greedy. *s*

لانا *láná*, a. to bring; to breed, produce, make. *s*

لائق *lá,ik*, worthy, befitting, perfect. *a*

لپٹنا *lipaṭná*, n. to cling, to stick to. *h*

لپیٹنا *lapeṭná*, a. to wrap up. *h*

لٹکانا *laṭkáná*, a. to suspend. *h*

لجانا *lajáná*, n. to be ashamed. *s*

لجت *lajjit*, ashamed. *s*

لدنا *ladná*, n. to be loaded, to ride. *h*

لذیذ *laẓíẓ*, delicate, delicious. a

لڑائي *laṛá,i*, f. battle, quarrel, war. *h*

لڑکا *laṛká*, m. a boy, child, babe. *s*

لڑنا *laṛná*, n. to fight, to quarrel. s

لڑھانا *luṛháná*, a. to spill, upset. *s*

لڑھکنا *luṛhaknd*, n. to be spilt, upset. *s*

لشکر *lashkar*, m. an army. *p*

لطف *luṭf*, m. pleasure, enjoyment. *a*

لعنت *la'nat*, a curse. *a*

لقب *laḳab*, m. a surname. *a*

لقمان *Luḳmán*, name of a famous Eastern fabulist. *a*

لقما *luḳmá*, m. a morsel, mouthful. *a*

لکڑي *laḳṛí*, f. wood, a staff, stick. *h*

لکھنا *likhná*, a. to write. *s*

لکھوانا *likhwáná*, a. to cause to be written. *s*

لگام *lagám*, bridle, bit. *s*

لگانا *lagáná*, a. to attach, to apply. *s*

لگنا *lagná*, n. to touch; to begin; to reach or come up to. *s*

لگوانا *lagwáná*, a. to cause to be applied. *s*

لنبا *lambá*, long, tall. *s*

لنگڑا *langṛá*, lame. *p h*

لوٹنا *lúṭná*, a. to rob, plunder; *loṭna*, to roll on the ground. *s*

لوکا *lúká*, m. spark, flame. *s*

لوگ *log*, m. people. *s*

لومڑي *lomṛí*, f. a fox. *s*

لونڈي *launḍí*, f. a slave. *h*

لوہو *lohú*, blood.

لوہا *lohá*, m. iron. *s*

لیٹنا *leṭná*, n. to repose, to lie down. *h*

لیجانا *lejáná*, a. to take away, to carry off. *s*

لیکن *lekin*, (conj.) but, yet, however. *a*

لیکھا *lekhá*, m. account, reckoning. *s*

لیکھک *lekhak*, m. a writer, one who is writing. *s*

لیلا پیلا *lilá-pilá*, blue and yellow; (applied to the appearance of the eyes of a person enraged). *s*

لینا *lená*, to take, accept; set; buy. *s*

لیي *liye*, for the sake of. *h*

م

ما *má*, f. a mother; *má-báp*, parents. *s*

ماجرا *májará*, m. state, circumstance, incident. *a*

مار ڈالنا *már-ḍálná*, a. to smite, to kill. *s*

مارگ *márg*, m. a road, path. *s*

مارنا *márná*, a. to smite, strike. *s*

ماري *máre*, by reason of, in consequence of. *s*

مال *mál*, m. property, wealth, goods. *a*

مآل *ma,ál*, end, issue. *a*

مالک *málik*, m. master, lord, possessor. *a* [tressed, *p*

ماندہ *mánda*, left behind, tired, dis-

مانگنا *mángná*, a. to ask for, to beg. *s*

ماننا *mánná*, a. to believe, obey, agree to. *s*

مای *má,i*, f. mother. *s*

مبارک *mubárak*, good, auspicious; *mubárak-bádi*, congratulation. *a*

مت and متا *mat* and *matá*, f. mind, judgment. *s*

مت *mat*, don't (used with imperat.) *h*

متاع *matá'*, m. goods, property. *a*

متر *mitr*, a friend. *s*

متصدي *mutaṣaddi*, an accountant. *a*

متعجب *muta'ajjib*, astonished. *a*

متھرا *Mathurá*, name of a province and town near Agra. *s*

متھاس *miṭhás*, sweetness. *h*

متھائي *miṭhá,i*, f. sweetness, sweets. *h*

متھي *muṭhi*, f. the fist, a handful. *s*

متي *miṭṭi*, f. earth, dust. *s*

مثل *maṣal*, f. a fable, simile, proverb. *a*

مجلس *majlis*, f. an assembly, convention. *a*

مچانا *machánná*, a. to make, stir up, commit. *h*

محاورہ *muḥáwara*, m. idiom, usage. *a*

محتاج *muḥtáj*, necessitous, needy. *a*

محرم راز *maḥram-i ráz*, privy to secrets, a confidant. *a p*

محروم *maḥrúm*, disappointed, excluded. *a*

محمود *Maḥmúd*, a man's name. *a*

محنت *miḥnat*, f. labour, misfortune. *a* [ous. *a*

مختلفہ *mukhtalifa*, different, vari-

مخفي *makhfi*, hidden. *a*

مخلصي *makhlisi*, f. escape, deliverance. *a*

مدت *muddat*, f. a space of time, a long time. *a*

مدد *madad*, f. aid, help; *madad-gár*, a helper, auxiliary. *a*

مدعا *mudd'á*, m. desire, wish. *a*

مدعي *mudda'i*, m. a plaintiff, claimant. *a* [grees. *a*

مراتب *marátib*, m. (pl.) steps, de-

مراد *murád*, f. desire, meaning, inference. *a*

مرتبہ *martaba*, m. a step, degree, dignity, office, time; *ek martaba*, once upon a time. *a*

مرحوم *marḥúm*, deceased, the late. *a*

مرد *mard*, m. a male, a man, a hero; *mardána-wár*, like a man. *p*

مردار *murdár*, a dead body. *p*

مردہ *murda*, dead, a dead body. *p*

مرضي *marzi*, f. wish, inclination. *p*

مرغ *murgh*, m. a fowl, bird. *p*

مرنا *marná*, n. to die, to expire; *marjáná*, to die, expire. *s*

مروت *murawwat*, generosity.

مزاج *mizáj*, m. temperament, disposition. *a*

مسافر *musáfir*, m. a traveller. *a*

مستغرق *mustaghrik*, immersed, absorbed. *a*

مستول *mastúl*, m. a mast. *a*

مستي *masti*, f. intoxication. *p*

مسجد *masjid*, f. a mosque. *a*

مسخره *maskhara*, a jester. *a*

مسکرانا *muskuráná*, n. to smile. *h*

مسلمان *Musalmán*, a Muḥammadan, a follower of Muḥammad. *a*

مشک *mashk*, f. a leathern bag for water. *p*

مشورت *mashwarat*, f. consultation. *a*

مشهور *mash,húr*, noted, well-known. *a*

مصاحب *muṣaḥib*, m. a companion, friend, aide-de-camp. *a*

مصور *muṣauwir*, m. a painter. *a*

مصیبت *muṣibat*, f. calamity, affliction. *a*

مضبوطي *mazbúṭí*, f. solidity, firmness. *a*

مطابق *muṭábik* (prep.) conformable to. *a*

مطلب *maṭlab*, m. a question, purpose, meaning. *a*

مطلع *muṭṭali'*, acquainted, informed. *a*

مطلق *muṭlak*, in the least, at all.

مظفر خان *Muzaffir-khán*, a man's name. *a*.

مظلوم *mazlúm*, injured, oppressed; *mazlúm-nawáz*, a cherisher of the oppressed. *a p*

معًا *ma'an*, together. *a*

معاف *mu'áf*, absolved, forgiven, excused; *mu'áf-karná*, to forgive. *a*

معذور *ma'zúr*, excused, excusable. *a*

معطر *mu'aṭṭar*, scented, perfumed. *a*

معلم *mu'allim*, m a teacher, doctor. *a*

معلوم *ma'lúm*, known, apparent; *ma'lúm-h.* to seem, to appear. *a*

معما *mu'ammá*, m. an enigma, an acrostic.

معیوب *ma'yúb*, blameable, disreputable. *a*

مغرور *maghrúr*, proud, fastidious. *a*

مغز *maghz*, m. brain. *p*

مفت *muft*, free, gratis. *p*

مفلس *muflis*, poor, wretched. *a*

مفلسي *muflisí*, f. poverty. *a*

مفید *mufíd*, profitable, useful. *a*

مقابل *muḳábil*, opposite. *a*

مقام *maḳám*, m. place, occasion. *a*

مقرر *muḳarrar*, assuredly. *a*

مکان *makán*, m. a place, dwelling. *a*

مکھ *mukh*, m. mouth. *s*

مکھي *makkhí*, a fly. *h*

مگر *magar*, but, except. *s*

ملازم *mulázim*, an attendant. *a*

ملاقات *muláḳát*, f. meeting, interview. *a*

ملک *mulk*, m. a country, kingdom; *malik*, a king; (pl. Ar.) *mulúk*, kings. *a*

ملنا *malná*, a. to rub, to tread on, to anoint. *h*

ملنا *milná*, a. to be found, to meet. *s*

ممکن *mumkin*, possible. *a*

من *man*, m. the mind, soul. *s*; name of a certain weight, a maund. *p*

منادي *manádí*, f. proclamation. *a*

منتخبات *muntakhabát*, selections, extracts. *a*

منڈا *mundá*, open, exposed. *h*

منجھولي *manjholí*, f. a small chariot. *h*

منش *manish*, f. dignity, rank. *p*

منش *manush*, a person. *s*.

منطق *mantik*, m. logic. *a*

منطقي *mantiki*, m. logician. *a*

منع *man'*, m. prohibition. *a*

منگوانا *mangwáná*, a. to cause to be brought. *h*

منہ *munh*, m. the mouth, face; *munh-zor*, headstrong, obstinate. *s*

مو *mú*, a hair. *p*

موا *mú*, *á*, dead, (past part. of *marná*). *s*

موافق *muwáfik*, conformable to. *a*

موت *maut*, death. *a*

موتي *motí*, m. a pearl. *s*

موٹا *motá*, gross, coarse. *h*

موجب *mújib*, cause, means. *a*

موچي *mochí*, m. a cobbler; saddler. *h*

مورڑ *múrh*, m. a fool. *s*

موسم *mausim* or *mausam*, m. time, season. *a*

موش گير *músh-gír*, a kind of hawk which feeds on mice. *p*

موقوف *maukúf*, depending on; *maukúf-k.*, to conclude, to stop. *a*

مول *mol*, m. price; *mol-lená*, to buy. *h*

موم *mom*, wax; *mom-jáma*, cloth covered with wax, oil-cloth.

موم دل *mom-dil*, soft-hearted. *p*

مونڈھا *múndhá*, m. a footstool. *h*

مہابلي *mahábalí*, powerful. *s*

مہاجن *mahájan*, a rich merchant. *s*

مہاڈول *mahádol*, a large sedan. *h*

مہاراج *mahárájˌ* great king! sir! sire! *s*

مہارت *mahárat*, f. proficiency, skill. *a*

مہرہ *muhra*, m. the thigh bone. *p*

مہنگا *mahngá*, dear, high-priced.

مہنگي *mahngí* or *mahnágí*, f. dearth, scarcity.

مہينہ *mahína*, m. a month. *p*

ميان *miyán*, a master, gentleman. *p*

ميانہ *miyána*, m. a pálkí. *p*

مير *mír*, m. a chief, a leader. *p*

ميرا *mirá*, lord, heir. *p*

مير بخشي *mír bakhshí*, m. the pay-master-general. *p*

ميرزا *mírzá*, a noble, grandee. *p*

ميز *mez*, f. a table. *p*

ميسر *muyassar*, a. attained, attainable. *a*

ميلا *mailá*, a. dirty, defiled; *melá*, a fair; *melá thelá*, m. a crowd of people. *s*

مينہ *menh*, m. rain, rainy season. *s*

ن

ناچيز *ná-chíz*, worthless, useless. *p*

ناخوش *ná-khush*, displeased. *p*

ناخوشي *ná-khushí*, f. displeasure. *p*

نادان *ná-dán*, a. ignorant, simple. *p*

ناداني *ná-dání*, f. ignorance. *p*

ناکا *náká*, m. a lane, avenue. *h*

ناگورا *nágaurá*, m. a kind of bullock (of the country Nagaur). *h*

ناگہان *ná-gahán*, suddenly, unexpectedly. *p*

نالان *nálán*, complaining, lamenting. *p*

نالش *nálish*, f. complaint, lamentation. *p*

نالشي *nálishí*, complaining, a complainant. *p*

نالکي *nálkí*, f. a sort of sedan for princes, etc. *h*

ناله *nála*, m. weeping, lamentation. *p*

نام *nám*, m. name, fame, reputation. *s*

نامحرم *ná-maḥram*, unprivileged, applied to such males as are not entitled to visit the harem. *a*

نامرد *ná-mard*, unmanly, a coward. *p*

نامردي *ná-mardí*, f. unmanliness. *p*

ناممکن *ná-mumkin*, impossible. *p a*

ناموس *námús*, m. f. honour, dignity, the female part of a family. *a*

نانو *nánw*, m. name. *s*

ناو *náw*, f. a ship. *p*

نايب *náïb*, m. a deputy. *a*

نبيدن *nibedan*, m. representation, statement. *s*

نپٹ *nipaṭ*, very, exceedingly. *h*

نجوم *najúm* or *nujúm*, astrology, (lit., stars). *a*

نجيب *najíb*, noble; *najíb-záda*, noble-born, a gentleman; *najíb-zádí*, daughter of a noble. *a*

ندامت *nadámat*, f. repentance, contrition, regret. *a*

ندان *nidán*, at length, at last. *s*

ندي *nadí* or *naddí*, f. a river. *s*

نراس *nirás*, hopeless, despair. *s*

نرالا *nirálá*, apart, aside. *s*

نرتر *nir-uttar*, without an answer. *s*

نزديک *nazdík*, (prep.) near; used idiomatically like the Latin *apud*, as *dáná,oṅ-ke nazdík*, 'apud sapientes,' 'in the opinion of the wise.' *p*

نشا *nashá*, f. intoxication. *a*

نصفا نصفي *nisfá-nisfí*, by halves; with *karṇá*, to divide into two equal shares. *p*

نصيحت *naṣíḥat*, f. advice, admonition; *naṣíḥat-d.* or *-k.*, to counsel, instruct, reprove. *a*

نظارا *naẓárá*, m. sight, looking. *a*

نظر *naẓar*, f. sight; *naẓar-ánd* or *-pahuṅchnd*, to come in sight. *a*

نعمت *ni'mat*, f. favour, benefit, delight, affluence. *ni'mat-khwár*, a devourer of delights, a man of pleasure, a 'bon vivant.' *a*

نفيس *nafís*, precious, delicate, exquisite. *a*

نفرين *nafrín*, f. regret, detestation. *p*

نقاشي *naḳḳáshí*, f. painting; *naḳḳáshí-dár*, painted, having paintings. *a*

نقد *naḳd*, m. ready money. *a*

نقش *naḳsh*, m. painting, picture, map, portrait; *naḳsh-i díwár*, a painting on a wall. *a*

نقص *naḳṣ*, m. defect, failure. *a*

نقصان *nuḳṣán*, m. loss, defect, detriment. *a*

نقل *nakl*, f. a history, tale. *a*

نکالنا *nikálná*, a. to extract, to take out. *s*

نکلنا *nikalná*, n. to issue, to result. *s*

نکٹ *nikaṭ*, near, before. *h*

نکما *nikammá*, useless, worthless. *s*

نگاهباني *nigáhbáni*, f. watching over, protecting. *p*

نگر *nagar*, m. a city, a town.

نلج *nilajj*, shameless. *s*

نماز *namáz*, f. prayer. *p*

نمودار *namúdár*, apparent. *p*

نندولا *nandolá*, m. a trough, an earthen vessel. *s*

ننگا *nangá*, naked, bare. *h*

نو *nau*, new, fresh; *nau-jawán*, quite young. *p*

نواب *nauwáb*, a viceroy. *h*

نوبت *naubat*, f. time, occasion. *a*

نور *núr*, light. *a*

نوکر *naukar*, m. servant, attendant. *p*

نوم توم *naum-taum*, sing-song, stuff. *h*

نو یوبنا *nava-yaubaná*, quite young. *s*

نه *na*, no, not. *s*

نهال *nihál*, a young plant, a shoot, *p.* pleased, exalted. *h*

نهایت *niháyat*, f. the extremity; (ad.) very, much, excessive. *a*

نهین *nahín*, no, not, nay. *s*

نیابت *niyábat*, f. deputyship. *a*

نیچے *niche*, beneath, close under. *h*

نیش *nesh*, m. sting (of a bee, etc.) *p*

نیک *nek*, good, virtuous; *nek-bakht*. of good disposition; *nek-andeshi*, good intention. *p*

نیکي *nekí*, f. goodness, kindness. *p*

نیہہ *neh*, love, affection. *s*

و

و *wa* or *o* (conj.), and, but. *a p*

واپس دینا -کرنا *wápas- d.* or *k.*, a. to return, give back. *h p*

واجب *wájib*, right, proper. *a*

وارد *wárid*, arrived; *wárid-h.*, to arrive. *a*

واسطے *wásṭe*, (prep.) on account of, for the sake of; because. *a*

واعظ *wá,iz*, m. a preacher. *a*

واقعي *wáki'í*, verily, in truth. *a*

واقف *wáḳif*, aware, acquainted. *a*

والا *wálá*, a termination added to the inflected infinitive denotes the agent; added to nouns it denotes the owner, wearer, etc. *h*

وزیر *wazír*, a minister, counsellor; *wazír-zádí*, the daughter of a *wazír*. *a*

وسیله *wasíla*, m. means. *a*

وعظ *wa'z*, m. a discourse, sermon. *a*

وغیرہ *wa-ghaira*, et cetera, and so forth. *a*

وصف *waṣf*, m. praise, encomium, virtue, worth. *a*

وطن *waṭan*, m. native country, home, abode. *a*

وعدہ *wa'da*, m. a promise. *a*

وفا *wafá*, f. performing a promise, sincerity, fidelity. *a*

وقت *wakt*, m. time, season, opportunity. *a*

ون *win*, inflec. plur. of *wuh*, he, she, etc. *h*

وونہین *wonhín*, that instant. *h*

وہ *wuh*, (pro.) he, she, that, it. *h*

وہان *wahán*, there, thither, yonder. *h*

وہي *wahí* or *wuhí*, (pro.) he himself, that very (person or thing) *h*

وہین *wuhín*, immediately *h*

وي *we*, they, those; pl. of *wuh*. *h*

ویسا *waisá*, in that manner, so, like that, such as that. *h*.

ہ

ہاتھ *háth*, m. the hand, a cubit. *s*

ہاتھي *háthi*, m. an elephant. *s*

ہاٹ *hát*, f. a market. *h*

ہارمان *hár-mán*, despairing, helpless.

ہان *hán*, yes, even so. *h*

ہانڈي *hándí*, f. a pot.

ہاي *há,e*, alas! *há,e-k.*, to groan, sigh. *h*

ہانکنا *hánknd*, to drive away. *h*

ہتو *hitú*, m. a friend. *s*

ہتھیار *hathyár*, m. a weapon, offensive armour. *s*

ہچکولا *hachkolá*, m. jolt, jolting. *h*

ہڈي *haddí*, f. a bone. *s*

ہر *har*, each, every. *p*

ہرا *hará*, a. green, fresh, verdant. *s*

ہرایک *harek*, (pro.) every one. *p h*

ہرچند *harchand*, how much soever, howsoever, although. *p*

ہر روز *har-roz* (ad.) every day. *p*

ہرگز *hargiz*, (ad.) ever.

ہرن *hiran*, m. a stag, a deer. *s*

ہزار *hazár*, a thousand. *p*

ہزل *hazl*, m. jest, joke. *a*

ہشیار *hushyár* (same as *hoshyár*), careful. *p*

ہشیاري *hushyárí*, f. wakefulness, vigilance. *p*

ہفت ہزاري *haft-hazárí*, a commander of seven thousand. *p*

ہلاکت *halákat*, f. ruin, destruction. *p*

ہلانا *hiláná*, a. to move, set in motion. *h*

ہلنا *hilná*, n. to move *or* be moved. *n*

ہلکا *halká*, light, not heavy. *h*

ہم *ham*, we; plu. of *main*. *s*.

ہمت *himmat*, f. mind, ardour, energy. *a*

ہم *ham*, a particle denoting 'together,' used in composition, as

ہم جولي *ham-jolí*, a companion. *p*

ہمدم *ham-dam*, m. a friend, companion. *p*

ہمراہي *ham-ráhi*, m. a companion, fellow-traveller. *p*

ہمسایہ *ham-sáya*, m. neighbour, nighbourhood. *p*

ہم عمر *ham-'umr*, a companion, one of the same age. *p*

همم

هم مکتب *ham-maktab*, class-fellow. *p*

همیشه *hamesha*, always, ever, perpetually. *p*

هند *Hind*, India. *p*

هندو *Hindú*, a Hindú, one who follows the faith of Brahmá. *p*

هندوستان *Hindústán*, m. India. *a p*

هنر *hunar*, m. art, skill, virtue; *hunar-mand*, skilful. *p*

هنسنا *hańsná*, n. to smile. *s*

هنگامه *hangáma*, m. an assembly, tumult, assault. *p*

هوا *hawá*, f. wind, air. *a*

هوجانا *ho-jáná*, n. to become. *h*

هوش *hosh*, m. sense, consciousness, perception. *p*

هوشیار *hoshyár*, intelligent, attentive, cautious. *p*

هونا *honá*, n. to be, become, grow. *s*

هي *hi*, (an emphatic particle) even, indeed, very. *h*

هین *hiṅ*, even, indeed. *h*

هین *hin*, void of, without. *s*

هیا *hiyá*, m. mind, sense. *h*

يي

ي

يا *yá*, (conj.) or, either. *s*

یاد *yád*, f. memory, recollection. *p*

یار *yár*, m. a friend, lover. *p*

یقین *yakin*, m. certainty, certain, true. *a*

یاور *yáwar*, propitious. *p*

یک *yak*, one, a, an. *p*

یگانه *yagána*, kindred, single, incomparable. *p*

یون *yún* or *yoṅ*, thus, in this manner. *h*

یونہین *yúṅhiṅ*, thus, even so. *h*

یہ *yih*, this; he, she, etc. *h*

یہان *ẏahán*, here, used with the genitive (inflec.) to denote possession, etc., as *mere yahán*, in my possession; 'apud me.' *h*

یہي *yihí*, this same. *h*

یہین *yahiṅ*, here, in this very place. *h*

یي *ye*, they, these. *h*

HINTS TO THE LEARNER.

I.—EXTRACTS IN THE PERSIAN CHARACTER.

EXTRACT 1ST.

Sustí-se ziyán hai. Jaldí-ká phal nadámat hai.
Idleness-from loss is. Haste-of (the) fruit regret is.

Ḳiná'at árám-kí kunjí hai. Miḥnat-se baṛá,í hai.
Contentment ease-of (the) key is. Labour-from greatness is.

Parhez achchí dawá hai. 'Áḳil-ko ishára bas hai.
Abstinence good medicine is. (The) wise-to (a) hint enough is.

Ḳhudá-ká ḳhauf dánish-kí aṣl hai. Gúngí zabán bihtar hai
God-of (the) fear wisdom-of the root is. Mute tongue better is

jhúṭhí zabán se. 'Ilm-kí áfat bhúl hai.
lying tongue than. Knowledge-of (the) calamity forgetfulness is.

Inṣáf-se ḳhalḳ-ko árám hai.
Justice-from (the) people-to ease is.

In the same way as the above, let the student endeavour to transcribe neatly into the Roman character the first two or three pages of the Extracts. Let him be careful to write every letter with its appropriate mark; and, in the course of a week or two, let him restore the same into the Persian character. This is one of the best and speediest methods of making himself familiar with the elements of the language. Let me not be misunderstood here, as if I recommended the bare-faced quack system of the so-called "Hamiltonians." No, what I recommend is, that "every man should be his own Hamiltonian," in which case he will be the gainer. It is utterly absurd to expect that a language can be learned without labour and thought on the part of the student. The Hamiltonians would persuade us that it can; but their system is a mere deception, which flatters the vanity of the student with a show of progress utterly unreal, and which admirably conceals the ignorance and incapacity of the teacher; hence its popularity.

NOTES, ETC., ON THE FIRST FIFTY STORIES IN THE PERSIAN CHARACTER.

THE following few notes and observations are intended to illustrate such parts of the Reading Lessons as may appear least obvious to a beginner. The figures refer to the particular page and paragraph in the Grammar, in which the subject is fully explained.

N.B. In this work, the final *nún* ں when it has the nasal sound (vide page 6), is marked with an extra dot over it, as in the words مَیں *maiṅ*, and تَیں *taiṅ*. This should have been stated in its proper place, but the author was not aware at the time those sheets were sent to press that the printer had the ں in his fount.

Extract 1.—*Jaldí-ká phal*, 'the fruit of rashness;' the genitive placed first, 95. 64. It will be observed that these sentences are arranged according to the rule, 93. 62, each sentence finishing with the verb *hai*, 'is.'—*Gúngí zabán*, etc., 'a speechless tongue is better than a lying tongue:' in this sentence there are two clauses; the verb *hai* is expressed at the end of the first clause, and is consequently unnecessary at the end of the second. 135. *a*.

Ex. 2.—*Thoṛá kháná*, 'little eating;' the infinitive used substantively, 129. *a*.—*ṭalab kar 'ilm-ko*, 'seek for knowledge': *ṭalab karná*, a nominal verb, 65, last line; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated. 93. *a*.

Ex. 3.—*Jalne lagá*, 'began to burn'—*senkne lagá*, 'began to warm himself,' 131. *c*.—*ṭhaṭhol-ne kahá*, 'a jester said,' or, 'by a jester was said.'—*jale*, 'burns,' *tápe*, 'warms himself,' the aorist for the present, 122. *b*.

Ex. 4.—The sentences in this extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being between these.—*bar-pá*, literally, 'on foot.'—*ziyáda kharáb haiṅ*, 'are more wicked,' the comparative degree, 71. *b*.

Ex. 5.—*Bahut kám*, 'many uses;' the nominative plural of masculine nouns of the second class (29), can be distinguished from the singular only by the context, such as a plural verb, etc.—*bajá,e*, 'in place of,' preposition requiring the genitive in *ke*, 98.—*kám áte haiṅ*, 'become useful.'—*banáyá játá hai*, passive voice of *banáná*, 57, 42.—Vide p. 47, note to 'Extracts from the Árá,ish-i Maḥfil.'

Ex. 6.—*Ek úṅṭ aur gadhe-se*, 'between a camel and an ass.'—*safar dar pesh hú,á*, lit. 'a journey came in front,' i.e., 'they both had occasion to travel;'—*ma'lúm hotá hai*, 'it appears;'—*ḍúb-já,úngá*, 'I shall be drowned,' intens. verb, 64.

Ex. 7.—*Jo dáná*, etc. 116. *a.*—*be kahe*, 'without being told,' 132.—*ḍál-rakhtá hai*, 'tosses away,' intensive verb;—*ki jis-ke wáste*, 'on whose account,' 117. *c.*

Ex. 8.—*Ek kamine aur bhale ádmi-se*, 'between a base man and a gentleman.'—*hote-hi*, 'on becoming,' adverbial particip. 134. *e.*

Ex. 9.—*Ek shakhṣ-ne*, etc., 'by a certain person it was asked of Plato;' respecting the use of the proposition *ne*, read carefully, 102, etc.—*bahut barson*, 'many years,' 106. *b.*—*kyá kyá 'ajá,ib*, 'what various wonders,' 114. *a.*—*dekhe*, 'were seen' (*tú-ne*, 'by thee,' understood).—*yihi 'ajúba*, 'this wonder merely.'

Ex. 10.—*Kyá kám átá hai*, 'what quality is most useful?'—*ho-jáwe*, 'should become.'

Ex. 11.—*Chashme-pás* 'to (or near) a fountain' (*ke* understood), 99. *d.*—*charḥ na saká*, 'he was not able to descend.'—*utarne-se pahle*, 'previous to descending.'—*dekh na liyá*, 'you did not thoroughly look at,' intensive verb.

Ex. 12.—*Sher-se kahá*, 'said to the tiger;' the verbs 'to say or speak' and 'to ask,' construed with the ablative, 102. *b.*—*agar sher mu awwir hotá*, 'if a tiger had been the painter,' 81. *a.*

Ex. 13.—*Kuchh sawál kiyá*, 'asked something in charity.'—*ek bát merí*, 'one request of mine.'—*mat máng*, 'ask not,' the negative particle *mat*, 'don't,' used with the imperat., 123. *d.*—*uske siwá*, 'with the exception of that.'

Ex. 14.—*Ek-ne un-men-se*, 'one of them.'—*já,iye* and *baiṭhiye*, respectful forms of the imperative, 123. *d.*

Ex. 15.—*Apní angúṭhi*, 'thine own ring,' 112.—*yád karná* (*tujh ko* understood), the infinitive used imperatively, like the Latin gerund, 129. a.

Ex. 16.—*Billi á,i thi,* pluperfect tense, 127. *d.*—*bujhá de,* 'extinguish,' intensive verb.—*paṛá paṛá,* etc., 'all the time lying down, he continued giving answers.'

Ex. 17.—*Agar maiṅ bázi na jítúṅ,* 'if I do not win the game.'—*ser bhar gosht,* 'an exact pound of flesh;' the *ser* is nearly two English pounds.—*tarásh-le,* 'cut off.'—*us-ne na-máná,* 'he did not (or would not) agree.'—*ḳázi-pás* (for *ḳázi-ke pás*), 'near the judge.'—*ek ser-se ek ratti ziyáda,* 'a single grain more than one *ser*.

Ex. 18.—'*Ain ḳil'e-ke niche,* 'close under the very palace.'—*lúṭá gayá,* 'was plundered,' passive voice.—*ḵẖidmat-meṅ,* 'in the presence.'—'*arz ki,* 'made representation,' *ki,* fem. of *kiyá,* agrees with '*arz,* but '*arz kiyá* is also used as a nominal verb.—*chirágẖ,* etc., 'under the lamp is darkness,' a proverb analogous to our own saying, 'the nearer the church, the farther from God.'

Ex. 19.—*Anján hokar,* 'as a stranger.'—*kyá mujhe,* etc., 'do you not recognize me?' *kyá,* here used as a sign of interrogation, 93. *b*.

Ex. 20.—*Us-ke*; *yahán* is here understood; *mar-gayá* and *bánṭ-lí* and *uṛá-dí,* all intensive verbs, 65. 44. 1.

Ex. 21.—*Ádmiyoṅ-ko iṣṭabal-meṅ jáne detá,* 'he allowed the people to go into the stable,' 131. *c*.—*phirtá* and *kartá,* continuative past tenses, 124. *b*.—*apná kám kar-liyá,* 'gained his own object.'

Ex. 22.—*Aṣnáe ráh-meṅ,* 'in the midst of the way.'—*chirágẖ ghar-ká,* etc., 'I did not put out the lamp of the house before I came away,' literally, 'I have not come (after) having put out,' etc.—*á,e ga,e,* 'you have come and gone.'—*jútá na ghisá hogá,* 'must not your shoes have been worn?'

Ex. 23.—*Is waḳt,* 'at present;' *ko,* understood, 100. *a*.—*honge* and *na-deṅ,* etc., the plural used out of respect, 118. 78.—*jo unhoṅ-ne,* etc., 'even should his worship have given the medicine.'—*bándhá-karegá,* frequentative verb, 66. III. 1.—*marná bar ḥaḳḳ hai,* 'death is certain.'

Ex. 24.—*Tabáh hokar,* 'being in distress.'—*paṛháne,* 'to make read,' 'to teach;' casual form of *paṛhná,* 62. 43.—*leṭe leṭe hi,* 'even when lying down;' the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb.—*be háth páṅw-ke hiláe,* 'without the moving of his hands and feet.'—*hilává,* the preterite participle, used as a substantive.

Ex. 25.—*Sab-ke ḥawále kí* 'he gave into the charge of each.' *kát-ḍálí*, 'cut off;' the intensive of *kátná*.

Ex. 26.—*Donoṅ kází-ke pás ga,íṅ, aur inṣáf cháhá*, 104. *d.*—*ek ek* 'one to each,' 106, *c.*—*laṛke-ko use supurd kiyá*, 101, *c.*

Ex. 27.—*Chha ṯoṭí-se*, 'with six loaves;' the termination *oṅ* denoting the plural omitted, 107. 70.—*wuh ḍál-dene-meṅ dákhil hai*, 'that amounts to throwing it away.'

Ex. 28.—*'Arṣ kiyá*, (a nominal verb), 'he represented;' *'arṣ kí* is also used in the same sense, vide Ex. 19.—*dar-khwást karná*, 'to make request.'—*do sawál bejá* (properly *do sawál-i-bejá*), 'two improper requests.'

Ex. 29.—*Likhní thíṅ*, 'were to be written,' 83.—*dam khá rahá*, an idiomatic expression, denoting, 'he remained quite silent,' lit., 'continued devouring his breath.'

Ex. 30.—*Dekhne-wále*, 'the spectators,' 66.—*dúsre-ke ghar* (*ko* understood), 'to the house of the other.'—*samjhá*, etc., 'he perceived that it was not a screen.'—*fareb kháyá*, 'were deceived,' lit., 'experienced deception.'

Ex. 31.—*Síkhne-ká*, etc., 'why then mention the learning of it?'—*itne-meṅ*, 'in the meantime.'—*bar bád kí*, 'have cast away,' lit., 'placed upon the wind.'

Ex. 32.—*Dushnám dí thí*, pluperfect tense, 127. *d.*—*áṭh áṭh áne*, etc., 'you share between you, each eight *ánás*;' observe that sixteen *ánás* make a *rupí*.

Ex. 33.—*Gardan márná*, 'to decapitate.'—*mere rú-ba-rú*, 'in my presence.'—*mardána-wár*, 'like a man or hero.'—*terá baṛá kalíja hai*, 'thou hast great courage.'—*jawán-mardí*, 'heroism' or 'courage.'—*dar-guzrá*, 'he passed over (or passed by) his fault.'

Ex. 34.—*Ek bará sakhí*, 'a very generous man,' 107. *b.*

Ex. 35. *Khabar karná*, the infinitive used as an imperative.

Ex. 36. *Karte húe*, vide 131, 84.—*wájib-tar*, Persian comparative, by adding *tar* to the positive.

Ex. 37. *Báiṭhá diyá*, intensive of *baiṭhánáá*.—*baṛa*, in the last line means 'greater,' 'more important.'

Ex. 38.—*Baṛá mom-dil*, 'very soft-hearted.'—*in miyán-kí*, 'of this reverend gentleman;' plural used out of respect.—*apná* is here used for *merá*, 113. *e.*

Ex. 39.—*Kuchh gol gol sá,* 'something quite round.'

Ex. 40.—*Ṣubḥ hote hí,* 'immediately it was dawn of day.'—*kauń sa jins,* 'what sort of commodity.'—*itní dáná,í par,* 'notwithstanding so much wisdom.—*yihí faḳaṭ,* 'this only and no more.—*maiń báz áyá,* etc., 'I will have nothing to do with such wisdom;' past used for the future, 126, *a.*

Ex. 41.—*Jo wuh ber mile,* 'if that (lost) sheep should be found.'—*khudá-kí ráh-par,* 'in charity,' 'pour l'amour de Dieu.'—*khudá-kí ḳasam* (*khátá húń*) 'I swear by God.'

Ex. 42.—*Ádmí-ke,* etc., 'taller than a man's stature.'—*khaṭṭ pahunchne tak,* etc., 'by (the time of) the letter's arrival, the (wheat) season had expired.'—*i'tibár kí jáwe,* 'can be credited.'

Ex. 43.—*Maḥmúd of Ghazní* died, A.D. 1030. *Ayyáz* was one of his favourite slaves. Maḥmúd is famous both for his patronage of learned men, and for his success as a warrior. He made several incursions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of Somnáth, of which we heard so much some years ago.—*Jauhar-kháne meń,* 'into the jewel-house or treasury.'

Ex. 44.—*Jude jude makánoń-meń,* 'in places quite apart,' or 'each in a separate place.—*salámat,* 'in safety.'

Ex. 45.—*Súḍaul,* 'well-shaped,' 'elegant.'—*bad kho-wále-ke,* 'of the man of a bad disposition.'—*jo jaisá,* etc., 'whatever sort (of seed) a man may sow, the same will he reap.'

Ex. 46.—*Ḳasam khá,í,* 'swore an oath.'—*ímándár,* 'faithful' or honest.'—*rutba,e a'lá,* 'very high rank.'—*is bahána-se,* 'by this pretext.'

Ex. 47.—*Nau-jawán,* 'quite young:' the same phrase occurs in the Devanágarí Extracts under the Sanskrit form, *naṿa-yauvaná.—der kar,* 'though late.'

Ex. 48.—*Likhá húá,* 'written:' the participle with *húá,* agreeably to 131.—*likhá hai;* here the agent *kisí-ne* is understood.

Ex. 49.—*Ṣaláḥan,* 'by way of advice.'—*bát kahte hí,* 'immediately.' —*us-ke kahne ba-mújib,* 'in conformity with what he said.'

Ex. 50.—*Diyánat-dár,* 'conscientious.'—*jis waḳt,* 'when,' or 'at the time when.—*ḥáṣil-i-kalám,* 'in short.'

2.—EXTRACTS FROM THE 'KHIRAD AFROZ.'

(From page ٢٥ to page ٣٧).

These Extracts are selected as a specimen of genuine Urdú, the dialect spoken by the educated classes of the Musalmán population throughout India. The style is exceedingly easy and elegant, and presents no difficulty to those who have acquired an elementary knowledge of Persian. Before the student commences with these, he is requested to read with care from page 88 to page 100 of the Grammar, which portion treats of Persian compounds, etc. I may here add (what I am afraid has been omitted in its proper place in the Grammar) viz., that "in phrases from the Persian, the adjective follows the substantive, and the substantive is in that case marked with the *izájat*, as if it governed another substantive in the genitive." Thus *mard-i pársá*, 'a pious man;' *mard-i nek*, 'a good man.' The reader will see in page 90, *b.* of the Grammar that when, in a Persian phrase, the adjective comes *before* the substantive, the two together form a compound epithet, as, *tang-dil*, 'distressed in heart:' whereas 'a distressed heart' would be written '*dil-i tang*.'

3.—EXTRACTS FROM THE 'ÁRÁ,ISH-I MAḤFIL.'

(Page ٣٧).

This extract from the 'Árá,ish-i Maḥfil' was for the first time correctly printed in the first edition of this work. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging appeared perfect, the text made nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's 'Selections,' vol. i. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which are certainly no improvement. A conscientious critic would have stated the fact of such an *amendment*, so that the original author might not incur blame for the sins of the Bengal printers, or of the English editor. I am glad to find that Mr. Shakespear in his more recent edition has adopted *my amendment* (without any acknowledgment, however), as preferable to his own.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmadábád. An account of the same, accompanied by a beautiful engraving, will be found in the travels of Albert Mandelslo,

who visited the spot in the reign of Sháh Jahán. The edition of his travels to which I allude is the folio, printed at Leyden, 1719, page 74. In pages 21 and 22, of the same work there is an engraving of the Great Indian Fig-tree, commonly called the Banyán Tree, alluded to in our 5th Extract, page ۴ It is the same as that mentioned by Quintus Curtius, Lib. ix. cap. i. "Having thus vanquished Porus and crossed the river (Acesines), he marched further into the country. There he found forests of vast extent, in which were shady trees of prodigious height. Most of their branches (or arms) equalled in size the trunks of ordinary trees; for, bending down into the earth, they grew up again in the same place, and appeared rather like separate trees, than boughs springing from another stem."

4.—EXTRACTS IN THE DEVANÁGARÍ CHARACTER.

THE first seven anecdotes in the Devanágarí character correspond respectively with stories 3, 8, 10, 6, 18, 16, and 23, in the Persian character. They are the same word for word, and, consequently, require no further notice here. Nos. 8, 9, and 10, in the Devanágarí, correspond respectively with Nos. 29, 38, and 39, in the Persian character; with this difference, however, that in the Devanágarí text, Arabic and Persian words are carefully excluded, and their places supplied with words purely Indian: and this exclusion of Arabic and Persian words, constitutes the main difference between the dialect of the Hindús, commonly called '*Hindí*,' or '*Kharí Bolí*,' and that of the Musalmáns, generally called '*Hindústání*,' '*Urdú*,' or '*Zabán-i Rekhta*.' The style throughout is exceedingly easy, and there is only one peculiarity in the orthography to which it may be requisite to draw the student's attention in this place, viz., that in the Devanágarí character the letter य (y) is sounded like the vowel ए (e) when following any of the long vowels आ *á*, or ओ *o*: thus जाय *já,e*, रिसाय *risá,e*, होय *ho,e*, etc., instead of जाए etc. I may mention, in conclusion, that in the last seven pages or so of these extracts, the symbol called the *viráma* is purposely discontinued, as the *jazm* is in the selections from the 'Khirad Afroz.' The student should always bear in mind that he must ultimately qualify himself to read correctly books and manuscripts utterly void of vowel-points and all other orthographical symbols, such as the *jazm*, the *tashdíd*, the *viráma*, etc.

APPENDIX.

It has been suggested to me that a more detailed explanation of the following fourteen engraved plates in the Ta'liḳ character would be very desirable for beginners. I have discussed the subject rather briefly in page 143, etc.; and now, at the risk of a few repetitions, I deem it advisable to enter upon it again more fully, by giving a literal transcript of each plate in the Roman character, together with a few additional explanatory notes and observations.

PLATE I.

TRANSCRIPT INTO THE ROMAN CHARACTER.

Div. 1.—*a, b, j, d, ẕ, r, z, s, sh, ṣ, ṭ, ẓ, f, ḳ, k, k, l, m, n, w, h, hhḥ, ld, y, y.*

,, 2.—*bd, bṭ, bḥ, bḍ, br, bs, bsh, bṣ, bṭ, bẓ, bf, bḳ, bk, bl, bm, bn, bw, bḥ, bḥḥ, bld, by, by.*

,, 3.—*jd, jṭ, jḥ, jḍ, ḥr, hr, js, jsh, ḥẓ, ḥṭ, ḥẓ, jf, jḳ, jk, jl, ḥm, ḥn, ḥw, jḥ, jḥḥ, jld, ḥy, jy.*

Division 1.—The first division of this Plate shows the mere elements of the *ta'liḳ* alphabet; the small cross mark indicates the spot where the pen starts from in the formation of the letter, and a double cross denotes an additional formation. The first elementary form on the right hand is the *alif*, which differs very little from the printed character. The second form is the letter *be* (*b*), which by a mere change of its dots may become *p*, *t*, *ṣ*. The third form, now a *jím* (*j*), becomes, in the same manner, *ch*, *ḳh*, *ḥ*. The fourth makes two letters,

d and *ż*. The fifth, *r*, *z*, *zh*, and *ṛ*. The sixth is represented as consisting of two forms—one an indented, the other a protracted line, and either may be used as *sin* and *shín* (*s* and *sh*), as the only distinction between them is, that the *sín* (*s*) wants, and the *shin* (*sh*) has, three dots superscribed, whether short or protracted. The seventh form, *ṣád* and *ẓád*. The eighth, *ṭ*, *ẓ*. The ninth, *'ain* and *ghain*. The next letters are *f*, *ḳ*, *k*, *l*, *m*, *n*, *w*, and *h*, which are nearly the same as the printed type. Then follow the initial, medial, and final forms of the *he* linked together; then the *lá* and *hamza*; and lastly, the letter *ye* under two varieties of form, the latter of which is now conventionally used by the natives to denote the *yá,e majhúl*.

a. The *dál* may at first sight appear to resemble the *w*; the distinction consists in this, that the *dál* has an angular top, whereas the *w* has it round.

b. As the letters *'ain* and the imperceptible *he* have no exact representatives in the Roman character, they have been allowed to stand in the transcript of the plates in their proper form.

c. The *fe* and last form of *yá* are written above the line to show the mode they adopt where there are more words than the line will contain.

d. The bottom of the *káf* may be protracted, as in the second example, to fill up the line, a liberty frequently taken with letters by the Oriental penman. This letter is formed by two sweeps of the pen, the first commencing from the top of the vertical line at the angle—(marked in the plate with a single cross); the slanting top is put on afterwards. In old *Naskhí* MSS. the slanting top is never used, but instead thereof the mark ⌣ is written over the letter.

e. The *yá* (*y*) has two forms in the Plate. The former was appropriated by Dr. Gilchrist for the sound *i*, the latter for the *e* (or *yá,e majhúl*), a distinction still observed by the natives of India in writing Hindústání.

DIVISION 2 exhibits the second elementary form, viz., that of *b*, *p*, *t*, *ṯ*, *n*, and *y*, as they appear initially, when combined with each of the others following them. Here are given all the combinations of the letter *be*, with each of the elementary forms of division first. It will be seen that many of the *nuktas*, or dots, are omitted; as, for example, those necessary to form *bs*, *bṯ*, *bچ*, *bf*, *bm*, *bn*, *bh*, *by*, and without them the linear portion of the *be*, in these compounds, has no meaning. It may, of course, become *b*, *p*, *t*, *ṯ*, *n*, or *y*, ad libitum, by the addition (above or below it) of one, two, or three dots.

DIVISION 3 shows the initial form of the *j*, *ch*, *ḥ*, and *kh*, prefixed to each of the elements in their order. Here a similar irregularity of punctuation occurs, but as the form ـچـ constitutes a perfect letter in itself, without any dots, it is transcribed into the Roman character by *ḥ*. It may be observed once for all, that the object of these Plates is to exhibit the combinations of all letters of a certain form, independent of the adventitious dots which each form may necessarily require.

PLATE II.

DIV. 4.—*sd*, *st*, *sj*, *shd*, *sr*, *ss*, *shs*, *sz*, *sṯ*, *sچ*, *sf*, *ṡ*, *slk*, *sl*, *sm*, *sn*, *shw*, *sx*, *s,hs*, *slá*, *sy*, *sy*.

„ 5.—*ṡd*, *ṡt*, *ṡj*, *ṡd*, *ṡr*, *ṡs*, *ṡsh*, *ṡz*, *ṡṯ*, *ṡچ*, *ṡf*, *ṡk*, *ṡk*, *ṡl*, *ṡm*, *ṡn*, *ṡw*, *ṡ*, *ṡx*, *ṡlá*, *ṡy*, *ṡy*.

„ 6.—*ṯd*, *ṯt*, *ṯj*, *ṯd*, *ṯr*, *ṯs*, *ṯsh*, *ṯz*, *ṯṯ*, *ṯچ*, *ṯf*, *ṯk*, *ṯk*, *ṯl*, *ṯm*, *ṯn*, *ṯw*, *ṯx*, *ṯx*, *ṯlá*, *ṯy*, *ṯy*.

DIVISION 4 represents the *sin* or *shin* in combination with the rest of the letters. It is needless to observe that the letters *alif*, *dál*, *re*, and *waw*, never join to the left—consequently they have no distinct initial form.

DIVISIONS 5 and 6 show the *ṡád* and *ṯo,e* followed by each of the elementary forms.

PLATE III.

Div. 7.—ڊá, ڊt, ڊj, ڊd, ڊr, ڊs, ڊsh, ڊṣ, ڊṭ, ڊẓ, ڊf, ڊḳ, ڊk, ڊl, ڊm ڊn, ڊw, ڊẖ, ڊhẖ, ڊlá, ڊy, ڊy.

„ 8.—*fá, ft, fj, fd, fr, fr, fs, fsh, fṣ, fṭ, fẓ, ff, fḳ, fk, fl, fm, fn, fw, fẖ, fhẖ, flá, fy, fy.*

„ 9.—*ḳá, ḳt, ḳj, ḳd, ḳr, ḳs, ḳsh, ḳz, ḳṭ, ḳẓ, ḳf, ḳḳ, ḳk, ḳl, ḳm, ḳn, ḳw, ḳẖ, ḳhẖ, ḳlá, ḳy, ḳy.*

Plate III. shows the letters *'ain, fe,* and *káf* in combination with all the rest; and, with the exception of *lá,* the initial form of the *lám* is found by omitting the bent top stroke of the letter *káf.*

Division 8.—The dots of the *fe* are again omitted in *fá, fd, fr* (2nd), *fs, fṣ, fṭ, fẓ,* etc., leaving the letter imperfect. It may become *ḳáf,* by superscribing two dots.

Division 9.—The formation of the *ká* (made by two sweeps of the pen) commences from where the four lines meet; the pen stops at the top of the *alif,* made upwards, and then forms the slanting top. *Klá* is made by three strokes of the pen, the *alif,* made downwards, being the second, the slanting top of the *káf* the third.

PLATE IV.

Div. 10.—*má, mt, mj, md, mr, ms, msh, mz, mṭ, mẓ, mf, mḳ, mk, ml, mm, mn, mw, mh, mhẖ, mlá, my, my.*

„ 11.—*há, ht, hj, hd, hr, hr, hs, hsh, hz, hṭ, hẓ, hf, hḳ, hk, hl, hm, hn, hw, hh, hhhhhẖ, hlá, hy, hy.*

„ 12.—*abjd, hwz, hṭy, klmn, sẓfṣ, ḳrsht, ṣkhz, ẓzgh, lá. alẓbd, almznb, alfḳyr, ẓbyd, allh ḥsyny shyryn rḳm ghfr znwbh.*

Division 11.—The tail of the *he* is given only in *há, hd, hk, hl,* and *hlá,* but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mim* (*m*).

DIVISION 12 contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20 of the Grammar, forming the fanciful words, '*Abjad, hawaz, ḥutti, kaliman, sa'faṣ, ḳarashat, ṣaḵẖaẓ, ẓaẓaġẖ*; and the last line may be read thus, indicating the name of the chirographer: *Al' abd ul muẓnib, al faḳir 'ubaidu-l-láhi ḥusainí shírin raḳm ġẖaffara ẓunúbahu.*

PLATE V.

Consists of words beginning with letters of the *be* class; i.e., *b, p, t, ṯ*, in which might be included *n* and *y*.

L. 1. *bḵẖt, bhjt, bhsht, pnj, blḵẖ, blnd.*
2. *bڇyd, bstr, pyġẖmbr, blġẖyṣ, bḵẖshsh, bġẖẓ.*
3. *byẓ, bsyṭ, byڇ, bḳbḳ, plnḳ, bḵẖyl.*
4. *blġẖm, bykm, bṭn, byn, bychw, byṣṣ, bnklṣ, byshky.*
5. *tڇ jb, tsbyḥ, tḳlyd, tlmyẓ, tḳṣyr, tḳṣyr.*
6. *tfyr, tjss, tftysh, tḳẖṣyṣ, tḳẖlyṣ, tslṭ.*
7. *tjmڇ, tṣnyf, tḳẖfyf, thḳyḳ, tmsḳ, tڇjyl.*
8. *tfẓl, tḳṣym, tmkyn, tlḳyn, tnbw, thnt, tḳy.*

PLATE V.—Coming now to complete words of more than two consonants; we may premise, as a general remark, that when these contain any of the letters *b, p, t, ṯ, n, y*, consisting of a horizontal or sloping line, with one or more dots, for each letter there should be an incurvation in the continued running line, and at least two bends for the short indented *sín* or *shín*. When several such letters come together, for the sake of distinction it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically.

L. 1.—The *n* of *blnd* is protracted to fill up the line, according to custom. The *plnḳ* of line 9, *bykm* of line 4, with a dash on *káf*, here wanting, are intended for *palang*, 'a tiger,' and *begam*, 'a princess,' this being a very usual omission, especially where the word cannot be mistaken. In some works, indeed, the *káf* is never distinguished from the *gáf*, neither is *b* from *p*, nor *jím* from *che*.

PLATE VI.

Contains a list of words commencing with letters of the third form, viz. *j*, *ch*, *h* or *kh*

L. 1. *jnt, hslmt, hkmt, hkykt, khlkt, khslt.*
2. *jlyj, jɛd, hmyd, hmd, khld, jɛfr, hkyr, hshr.*
3. *khmyr, khnjr, khnzr, jlys, hbs, jhyz, jlt.*
4. *khlt, hfz, jmyɛ, jyf, kh fyf, jkjk, khlk.*
5. *chychk, khshk, jlyl, jmyl, jnkl, hnzl.*
6. *jhnm, hlym, hkm hkym, khshm, jbyn, jstn.*
7. *hsn, kh ftn, jhw, hzw, chmchs, khlyfs, hlks.*
8. *hss, hknh, khyms, khtns, jbly, hkyky, khsmy.*

PLATE VII.

Consisting of words beginning with *sin* or *shin*.

L. 1. *syb, slb, snj, slh sth sfyd.*
2. *stbr, slys, sybsh, sɛfs, skyt, smɛ.*
3. *skf, syf, sbk, slk, sjnjl.*
4. *smsm, shm, shkyn, shw, sfyns, ssty.*
5. *shkst, fhfkt, shykh, shhyd, shyr, shmshyr, shms.*
6. *shsh, shkhs, shmyt, shmɛ, shnyɛ, shɛzf, shfyk.*
7. *shlk, shkyl, shkl, shlghm, shkm, shbnm, shkstn.*
8. *shstn, shfw, shknjs, shysh, shkyks, shky, shkftgy.*

PLATE VIII.

Words beginning with *sdd, zdd, to,e* or *go,e*.

L. 1. *sɛb, slyb, shbt, shyh, slh, syd.*
2. *smd, sghyr, sfyr, smgh, sɛyf, skyk.*
3. *smkyk, sykl, smym, shn, sɛw, shyfs, sylby.*
4. *tlb, tbyb, tbyɛt, tykh, tpyd.*
5. *tyr, tnz, tshysh, tmɛ, tbɛ, tfyf.*
6. *tbk, tlyk, tnk, tfl, tlyl, tlsm.*
7. *thw, tbkchs, tntns, tɛns, tbty, tbty.*

PLATE IX.

Words beginning with *'ain*, *ghain*, *fs* or *kaf*.

L. 1. *ʿjyb*, *ʿjlt*, *ʿsmt*, *ʿjyj*, *ʿhd*, *ʿyd*, *ʿtr*.

2. *ʿnbr*, *ʿss*, *ʿks*, *ʿshʿsh*, *ʿtsh*, *ʿsys*, *ʿmlt*.

3. *ʿlf*, *ʿkyk*, *ʿmk*, *ʿlyk*, *ʿshk*, *ʿynk*, *ʿlyl*, *ʿkl*.

4. *ʿll*, *ʿml*, *ʿlm*, *ʿzym*, *ʿjyn*, *ʿfw*, *ʿjls*, *ʿjmy*.

5. *fzykt*, *fzylt*, *fsyk*, *fth*, *fsd*, *fjr*.

6. *fkr*, *fls*, *fysh*, *fyz*, *ftyʿ*, *fyf*.

7. *ftk*, *flk*, *fysl*, *fyl*, *fʿl*.

8. *fhm*, *ftn*, *ftw*, *fshfw*, *ftyls*, *flsfy*.

PLATE X.

Words beginning with *kaf*, *gaf* or *lam*.

L. 1. *ksb*, *klb*, *kskt*, *kyfyt*, *knj*, *klknd*, *klbz*, *kmtr*.

2. *kshnyz*, *khms*, *kshf*, *ksys*, *kskt*, *kʿjs*, *ksyf*, *klf*.

3. *klk*, *klnk*, *knk*, *kmk*, *khjshk*, *khl*, *klym*.

4. *kmyn*, *kfn*, *kshtn*, *kftn*, *kysw*, *kfchz*, *knjfs*.

5. *kysz*, *klmz*, *klktz*, *khtz*, *kshty*, *kmy*, *kyty*, *kyfy*.

6. *lkb*, *lʿnt*, *ljlj*, *lkd*, *lnkr*, *lshkr*.

7. *lmz*, *lfs*, *lykhsh*, *lhys*, *lght*.

8. *lkyt*, *lmʿ*, *ltyf*, *lklk*, *lnk*, *lhm*.

9. *lbn*, *lykn*, *lhw*, *lhyz*, *lkmz*, *lhy*, *lyly*.

PLATE XI.

Words beginning with *mim*.

L. 1. *msbb*, *mtlb*, *mnsf*, *mktb*, *mhtsb*.

2. *mtʿjb*, *mtyb*, *mslht*, *mhlt*, *msht*.

3. *mmlkt*, *mkhns*, *msls*, *mbthj*, *mth*, *mykh*.

4. *mlkh*, *mtbkh*, *mhmd*, *msjd*, *mʿtkd*, *mʿtmd*

5. *mnjmd*, *mfsd*, *mstʿd*, *mtfkr*, *mʿtr*, *mzfr*.

6. *mntshr*, *mkhtsr*, *mʿskr*, *mnzr*, *mʿtbr*.

7. *mʿsfr*, *mʿjr*, *mnjz*, *mks*, *mjls*.

8. *mfls*, *mnsh*, *mkhls*, *mshkh*, *mnghz*.

PLATE XII.

Words beginning with *mim*—continued.

L. 1. *mnḳbz, mḥyt, mmtnc, mtyc, mjmc, mtlc.*
2. *megh, mblgh, mkhtlf, msnf, mtfḳ.*
3. *mtcll, mnjnyḳ, mshḳ, mlk, mmsk.*
4. *mshḳ, mhml, mfsl, myl, mshtghl.*
5. *mkhml, mctl, mtclm, mtklm, mnjm, mkym.*
6. *mstḳkm, mslm, mtmkn, msmn, mtcyn.*
7. *mtzmn, mmkn, mḥw, mḥkmx, mntkx, mshclohy.*
8. *mṣtky, mfty, mnshy, mghny, mkhfy, mtky.*

PLATE XIII.

Words beginning with *nun.*

L. 1. *nsb, nsyb, [illegible]yb, nshyb, nḳb.*
2. *ncmt, n[illegible], nkht, nyst, nsj.*
3. *nkj, nkl, nshr, nyshkr, nzr.*
4. *nkhs, nflz, nfs, nysh, ncsh.*
5. *nḳsh, nghz, nmt, nfc, nsf, ntḳ.*
6. *nhnk, ncl, nkl, nsym, nylm, nkyn.*
7. *nmkyn, nhftn, nshstn, nḥw, nfkx, ncmx*
8. *nyfx, nfz, nfshx, nfy, nhy, nysty.*

PLATE XIV.

Words beginning with *he* and *ye.*

L. 1. *hmt, hybt, hft, hsht, hnkft.*
2. *hych, hnd, hjr, hmnfs, hshysh, hbt.*
3. *hmyc, hlf, hyḳ, hshnk, hkhk, hykl.*
4. *hmm, hftm, hmsn, hjw, hlylx, hsty.*
5. *ylcb, yftḥ, ycṭd, ysyr, yksr.*
6. *yknfs, ytfz, ylmc, ylḳ, ylk.*
7. *ycml, yshm, ykyn, ymyn, ymn.*
8. *yksw, ykhchx, ymnx, yky, ykjhty*

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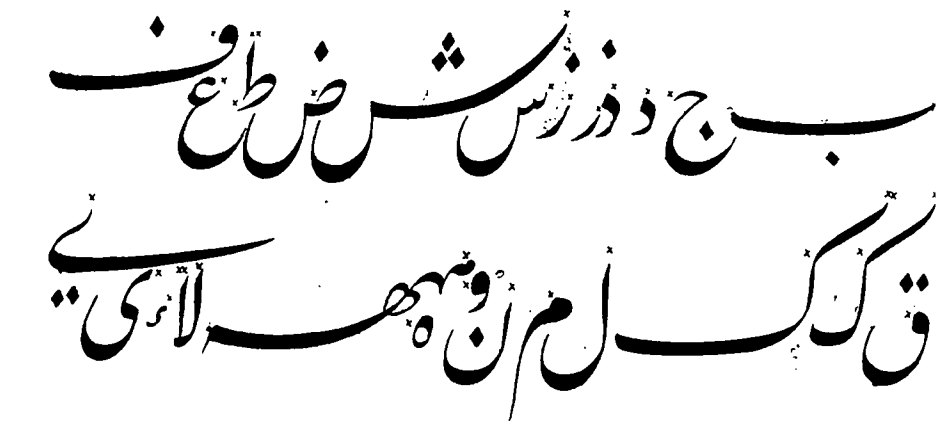

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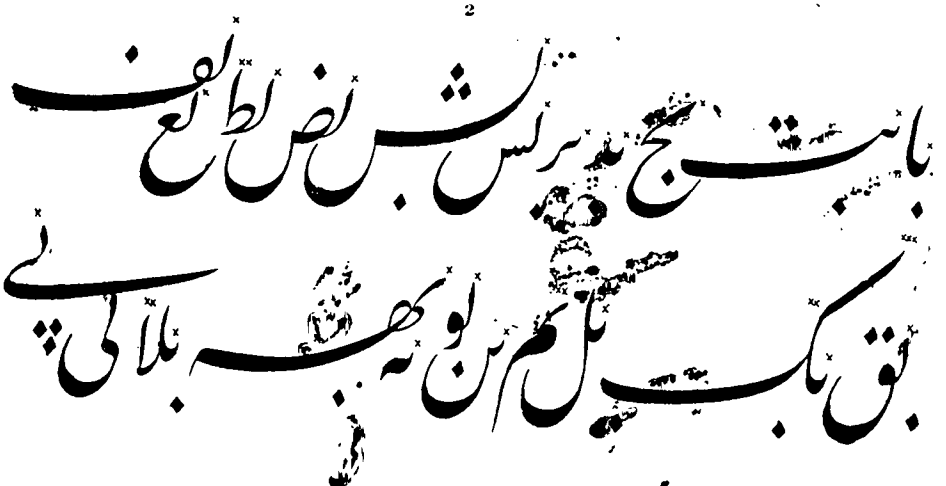

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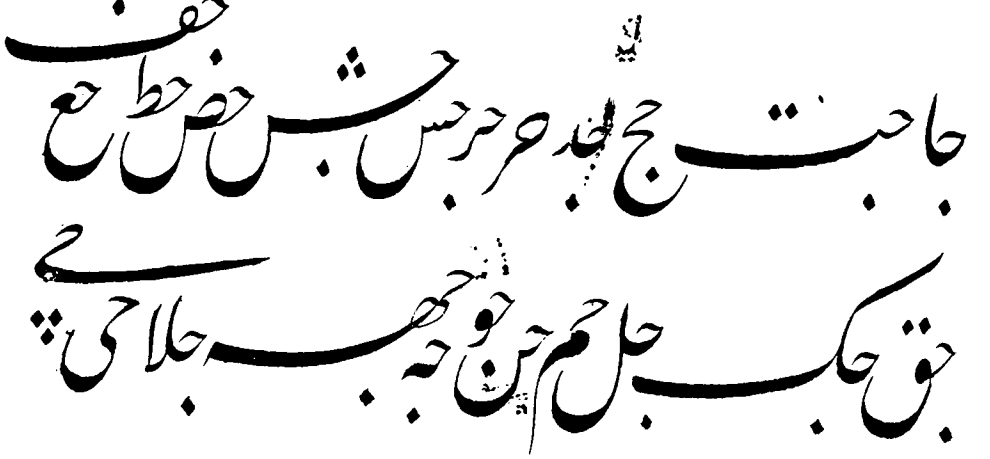

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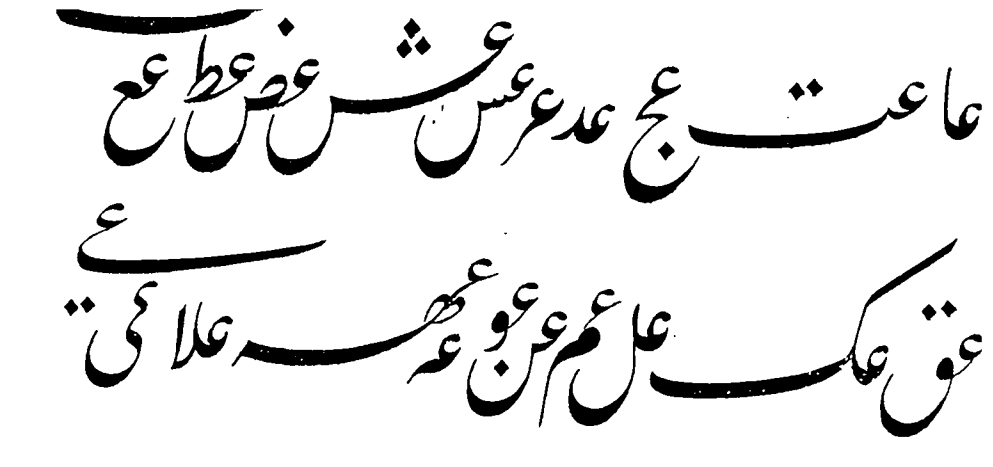

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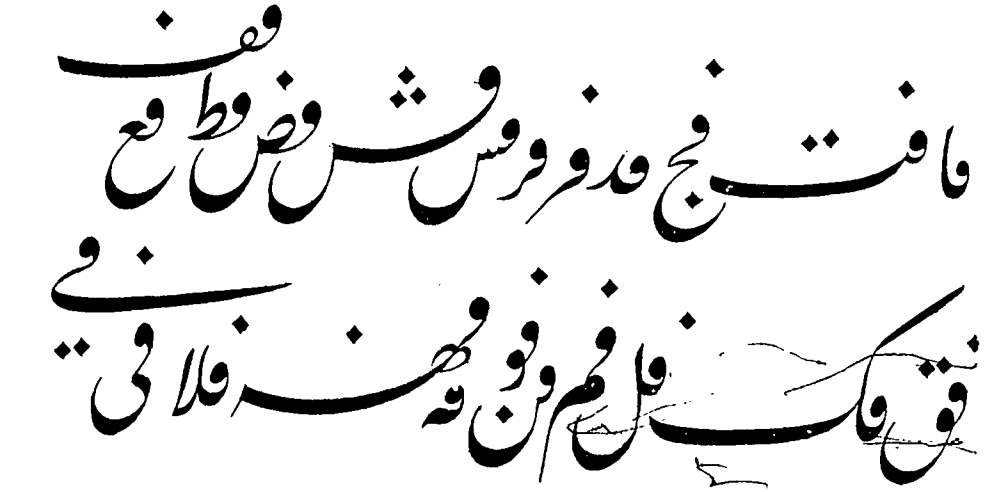

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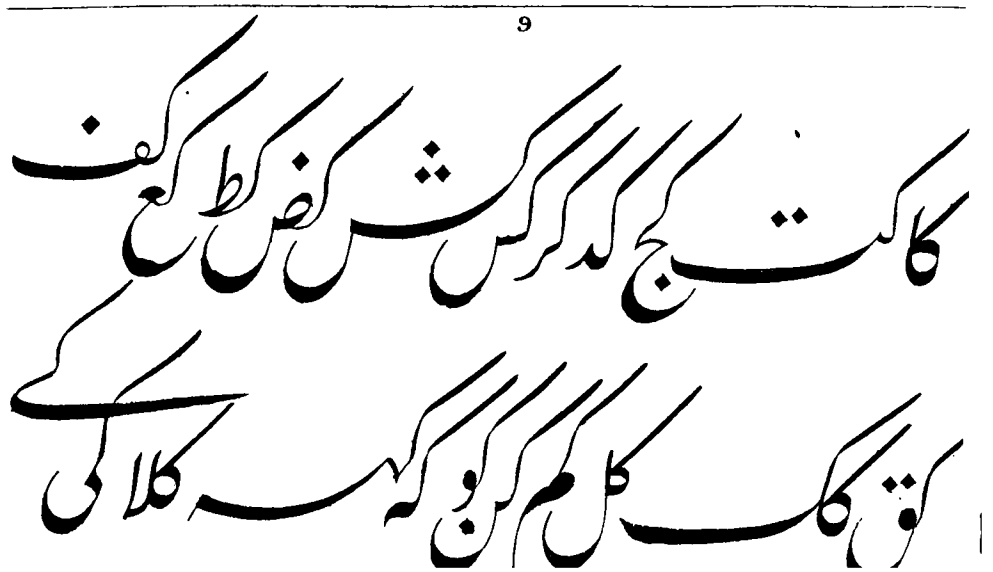

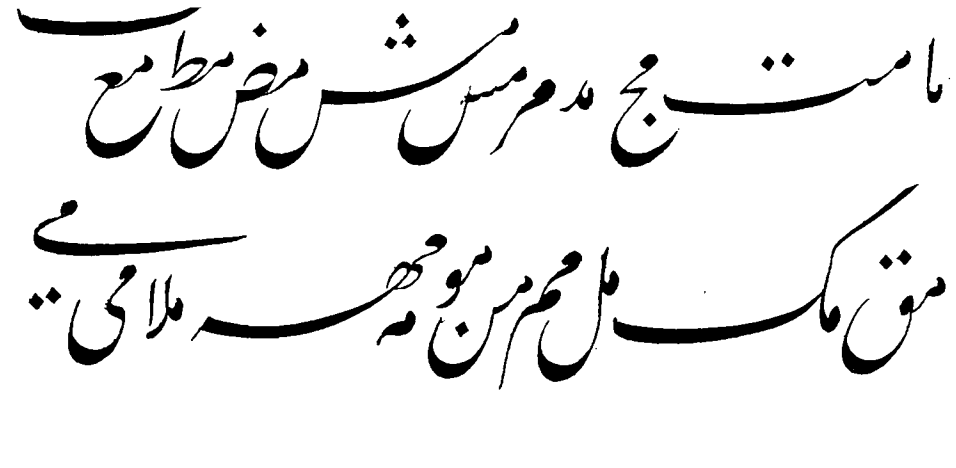

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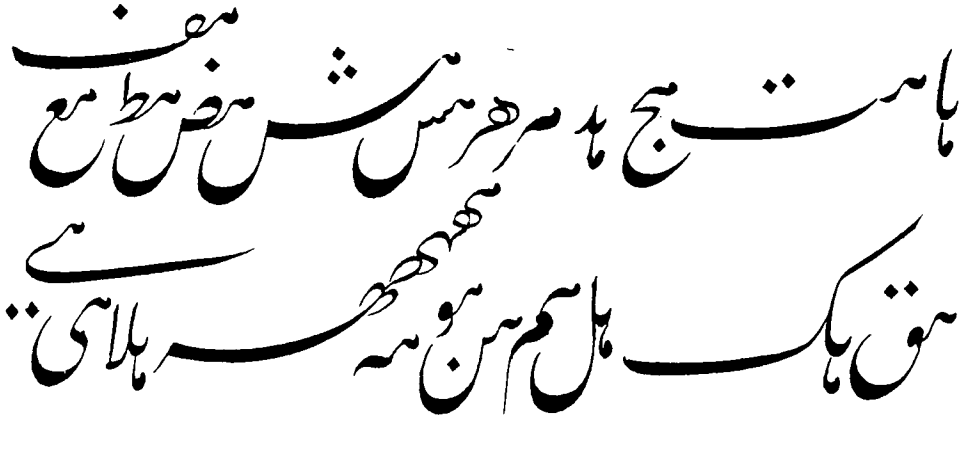

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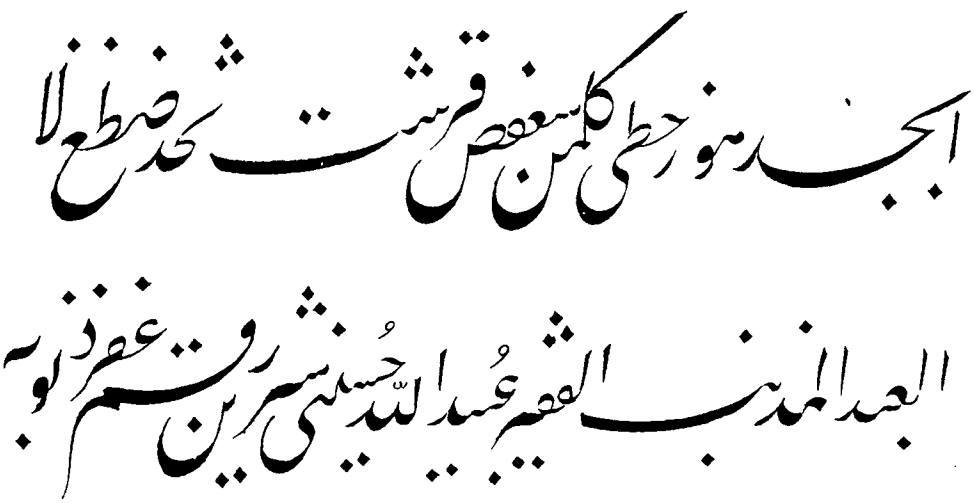

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